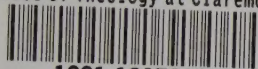


School of Theology at Claremont



1001 1337310

RUDOLF STEINER

INITIATE
CONSCIOUSNESS



Avis M. Paxton



The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

Bertrand S. W.
Acres of D.
140 Pacific
Long Beach, Ca.

INITIATE CONSCIOUSNESS

TRUTH AND ERROR IN
SPIRITUAL RESEARCH

565
554

INITIATE CONSCIOUSNESS

TRUTH AND ERROR IN SPIRITUAL RESEARCH

A Cycle of Lectures
Delivered August 11-22, 1924
at Torquay, England

BY RUDOLF STEINER, PH.D.

With a foreword and digest of contents by
MARIE STEINER

Translated from the German by
OLIN D. WANNAMAKER

1928
ANTHROPOSOPHIC PRESS
NEW YORK CITY

Printed for members of the School of Spiritual Science, Goetheanum, Class 1. No person is held qualified to form a judgment on the contents of this work who has not acquired—through the School itself or in an equivalent manner recognized by the School—the requisite preliminary knowledge. Other opinions will be disregarded; the authors decline to take them as a basis for discussion.

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

COPYRIGHT 1928 BY ANTHROPOSOPHIC PRESS
NEW YORK CITY

*Published from a stenographic report not revised by
the lecturer. Printed in the United States of America.*

TABLE OF CONTENTS

	Page
NOTE TO THE AMERICAN TRANSLATION - - - - -	v
SUMMARY OF CONTENTS OF THE LECTURES - - - - -	vi
FOREWORD, BY MARIE STEINER - - - - -	xxxix
NATURE IS THE GREAT ILLUSION. "KNOW THYSELF" -	1
THE THREE WORLDS AND THEIR REFLECTIONS - -	15
FORM AND SUBSTANTIALITY OF THE MINERAL IN RELATION TO THE STATES OF HUMAN CONSCIOUSNESS	31
THE MYSTERY OF RESEARCH IN OTHER WORLDS THROUGH THE METAMORPHOSIS OF CONSCIOUSNESS - - - - -	47
THE INNER VITALIZING OF THE SOUL THROUGH THE CHARACTERISTICS OF THE METALLIC - - - - -	64
INITIATION-KNOWLEDGE - - - - -	81
KNOWLEDGE OF THE STARS - - - - -	99
THE POSSIBILITY OF ABERRATIONS IN SPIRITUAL RESEARCH - - - - -	117
ABNORMAL PATHS INTO THE SPIRITUAL WORLD AND THEIR TRANSMUTATION - - - - -	133
THE INFLUENCE OF THE EXTRA-TERRESTRIAL COSMOS ON HUMAN CONSCIOUSNESS - - - - -	149
WHAT IS THE PRESENT STATUS OF UNDERSTANDING AS RELATED TO SPIRITUAL RESEARCH - - - - -	165

"The task of initiation-knowledge is to develop in a wholesome manner that which otherwise evolves pathologically."

NOTE TO THE AMERICAN TRANSLATION

The content of this volume came into existence in the form of extempore lectures, and was taken stenographically from the lips of the speaker. In the multitude of his tasks he never found the leisure to edit that report. Those who have prepared the German text for publication have sought only to preserve his words as they were extemporaneously uttered. The American translator has endeavored to follow the same course in so far as the difficulties of translation might render this possible. He has found such a living and vitalizing quality in the flow of these sentences directly from the mind and heart of a great thinker and speaker that he believes the scrupulous preservation of such repetition of phrases, reiteration of statements, retracing and relinking of thought in long and involved sentences as characterize the original, and the reproduction—so far as possible—of the swing and rhythm of warm and living oral discourse constitute an essential part of the task of one who is privileged to share in transmitting this remarkable series of lectures to American readers. The reader of this volume is earnestly counselled to enter into the rhythm of spoken language and imagine the sound of a living voice as his eyes follow the printed lines. Just to the extent that this English rendering approaches, not only in meaning, but in tone, diction, and rhythm, the actual stenographic text from which it is derived,—only so far will the translator have achieved his purpose.

For the disparity between aspiration and achievement in this task he craves pardon and patience.

Earnest thanks are due three friends for painstaking critical study of the manuscript and many suggestions which have brought it in important details closer to the original text—Mr. and Mrs. Henry B. Monges and Miss Mabel Cotterell.

O. D. W.

NEW YORK CITY
February, 1928

In accordance with a wish repeatedly expressed, and in order to facilitate the study of this work, it is herewith prefaced by the following detailed

SUMMARY

I

Why Do We Seek at All for Something Spiritual?

Everything physical has behind it something spiritual; everything spiritual becomes active even in the physical world. Maya—the great Illusion. “Know thyself.” Such as the external world that thou seest, that thou hearest, canst thou thyself not be. In order to know the being of man, men sought in the ancient Mysteries something different from that revealed to them through the external senses: they sought the spiritual world. The paths that lead to knowledge in the sense-world cannot be chosen for reaching knowledge in the spiritual world; for in that case the illusion becomes, not less, but greater. This is the deceptive path of the spiritualists. If we are content with vague and dark mystical intimations of the spiritual, merely dreaming about the spiritual, the spiritual remains unknown to us; if we pursue this path, our ignorance becomes greater and greater.

The True Ways into Spiritually Real Knowledge

In contrast with both these false paths, the true way must be sought. Man cannot pass from knowledge of the Illusion to knowledge of the true self; nor from the mystic feeling of the true self to a vision of the reality within the Illusion. If man knows himself only as to that self which is restricted within what he knows in connection with stones, plants, animals, organs of the human body, he knows thus the world that he enters at birth and leaves at death; no matter how delicate a feeling he may acquire for that which he learns with the senses, if he endeavors to apply this in art, the great question of humanity remains unanswered. In the ancient Mysteries, this was made clear to the neophyte. The moment we approach the human being, then our perception of the great Illusion, of Maya, leaves unsolved the riddle of life, the riddle of man. In order to arrive at the original in art, at the creative, at the artistic, here again we need a vision of the spiritual world. If we wish to deal curatively with man, the knowledge of Nature alone does not suffice; we cannot afford to remain within the great Illusion, but must penetrate to the truth of the divine world. The path to the Mysteries must be found again. If we would approach our fellow man with reli-

gious feeling, with the creative force of art, the help of the healer, we cannot do these things unless we pass over to an entirely different knowledge from that of external Nature, of Maya.

*Knowledge of the World in its Totality through Spiritual
Perception within the Physical Facts*

The ancient Mystery-system of western Asia. The waking life was then not so clear as today; things did not have such firm outlines, a spiritual element still flashed out from them. Nor was there such a brusque transition between sleeping and waking. Tiamaat, Apsu, Ea, Marduk. The Chaldaean Mysteries taught the essential being of the world-life; in profound secrecy the knowledge of Nature was prepared beforehand through the forces of the soul. In very ancient times this knowledge was scorned; then, as the primeval knowledge gradually spread out of the East, men prized both forms of knowledge, until intellectual knowledge finally overwhelmed the other. Now the knowledge of the spiritual is scorned as in earlier days was that of the material. We must again take into ourselves what spiritual knowledge gives in reference to spiritual beings; from the comprehensive and wonderful knowledge of the external world, we must again attain to a new Mystery-knowledge.

II

Differences in Consciousness between Ancient and Modern Times

The various states of consciousness of the human soul. Difference between waking and sleeping; connected therewith, the value of sense-perception, of the consciousness that conforms with the sun. In comparison with this, thoughts are not so real. In the most ancient Chaldaean period men did not perceive so sharp a distinction between day and night; they saw auric clouds instead of fixed outlines; they looked back upon their own evolution out of the divine element in stages of seven years; they looked upon the moon, which in its form showed a copy of that which they themselves as men passed through in their growth. They reckoned by the moon, not by the sun. The ancient Chaldaean waked with his twenty-first year, expected then to live in a waking life until the fifties; and then in a dream-state to enter into a much more luminous conscious life. Thus he experienced a dream-state that was far more alive, from which he could direct his activities. There was a third state of consciousness, which today has been obliterated, for it is the state in which today men sleep without dreams.

The Natural Creative Fantasy of Present-Day Dreams

In these there may penetrate also another world than ours. One can expand further the customary consciousness by means of certain soul-exercises. By giving oneself up to certain very definite conceptions and combinations of speech, one can make thought, feeling, and will far more actively alive. Then something occurs which is the beginning of a modern initiation. One then begins in fully waking life to have dreams that have significance, are filled with reality; in addition to the customary reality, one sees something that is a higher reality. A second state of consciousness attaches itself to the customary state. One begins to see the world in a different way. First, in respect to the animals, where for every species there is something like a human being, the bearer of a self-conscious soul in the spiritual world. New beings arise. There enters a second world. In this world we also are present. But we draw this world down into the customary world of the earth; the animal leaves something above: his species soul. If we bring the dream-consciousness to a waking state, we become acquainted with an entirely different world: the soul-world. We become aware of it first in connection with the animal kingdom. It is attained by means of another state of consciousness.

Further Energizing of the Life of the Soul

The establishment of the empty consciousness after one has strengthened the thinking and feeling. Into this empty waking consciousness then enters the spiritual world. We become aware of this new, transformed consciousness by means of the entirely different element which we now perceive in connection with the plant world. The wonderful plant covering of the earth, gleaming with color, has by day brought us to an inner exaltation. Night comes on. Above us sparkle the stars; something from above works into ours souls, penetrating us with joy and exaltation.

This is true even of the customary consciousness. For the empty, awakened consciousness, into which the spiritual world has broken, the mere sparkling of the stars has ceased, and there above is something wonderful that is essential being; growing, weaving life; the stars take on the most manifold forms. A middle stage of initiation is reached. We know that the plant world is only the mirrored image of that which is above us, which is outside in the cosmos. The earth is the feeble, shadowy mirrored image of the heavens. Over us the plants are beings with self-consciousness—human beings. We have now a third world, the really spiritual world. The stars are the cosmic dew-pearls of that world; the exquisite plant-nature only mirrors that world. Human

beings bring into the mirror-life of the earth below what the plants leave above. Thus, while on the earth, we live in three worlds:

In the world of the physical, in which the animal does not live with his self-consciousness.

In the soul-world, in which the animal does live with his self-consciousness; but we bring this down into the physical world.

In the spiritual world, in which lives the truth of the plant-beings; the plant-beings send upon the earth merely their mirrored images, but we send down our soul-realities.

III

The Crystalized Nature of the Minerals

New ways for the investigation of other worlds are opened through the metamorphosis of consciousness. By the transformation of the chaotic experiences of dreams into the fully conscious waking experiences, one becomes aware of the animal world in its totality. Through that state of consciousness which is fully awake but is empty in respect to the sense-world one raises oneself to the star-world, learns there to know the truth in regard to the plant-carpet of the earth: above, the cosmic life; below, as a real image produced by the earth, the plants. The earth must be there as a mirror in order that what is in the cosmos may sprout forth out of the earth. And now from this waking emptiness of consciousness we may pass on to the development of a force of the soul which is ordinarily not prized as a force of knowledge: the force of love to all beings. If we are able to expand this immeasurably, we also expand more and more the force of our knowledge, and attain to the capacity to survey also the mineral kingdom; primarily the crystal. Again one raises one's look to the universe, perceives in the cosmos that which possesses being, sees how in the earthly existence the crystalized mineral is produced by the spiritual and living which works in the far expanses of the cosmos. But the earth is not a mirror for the mineral. The earth disappears from our view. In its place appears an abyss, a Nothing. The feeling that we have lost the ground from under our feet becomes a terrifying anxiety. We must look through the earth; we must view the entire circuit of the heavens, below, above, to the west, to the east. Then there flows from the other side, from below upwards, a stream in opposition to the stream flowing downward from above. From all sides streams meet one another, streams of the cosmos come together there below us: it is thus that the form of the mineral kingdom arises. There are as many space-worlds as the crystals out of which the earth is formed. The crystal is the imprint of a world of essential being.

We behold the gods in the crystals. The human soul is filled with world-content.

The Substantiality and the Metallity of the Mineral World

Before attaining this knowledge, we feel a renewed anxiety in regard to certain forms. In this there mingles a moral element: one feels all the sins of which one might even be capable, as a weight which would cast one down into the abyss. The permeability of the crystalized mineral becomes a terrible admonisher. But if one lays hold of the center of gravity of one's being in the divinity of one's own inner life, one gains the courage to go further. One learns to know the metallity of the minerals, not only their form but also that which permeates them as substance; one learns how one is sustained in the universe by certain representative basic metals. In the heart lies the center of gravity. In the presence of the crystalized mineral world, one has the feeling that at any moment one might pass outward in the universe in a swoon or be shattered with pain. If one forces a way through to the substantiality, to the metallity, one comes to the feeling: at the point where physically the muscles of the heart lie, there is forced together everything that gives one a firm hold. That which sustains one in the waking earth-consciousness is the element which works upon no other organ with such directness as upon the heart—gold. Its force sustains our heart, maintains our consciousness. If, now, we concentrate upon iron, we feel as if our consciousness were mounting up from the heart to the larynx. Through this means one enters into the soul-world; the earth disappears, one lifts oneself up to the planetary sphere. Still further outward lives the consciousness which one may develop through concentration upon tin. This slips still further out of the body into the region of the eyes. One feels oneself to be in the wide expanses of the universe, yet still within the stars. The earth begins to become visible as a remote star. Tin reaches as far as Jupiter; iron as far as Mars; gold is upon the earth. If one comes to the concentration for lead, the initiate then passes completely out of himself; consciousness reaches all the way to Saturn.

Out of Space-Consciousness into Time-Consciousness

Through concentration upon the metallity of copper, one comes, not to a feeling of swooning, but instead the feeling that one is filled with something. Copper fills one. It radiates into the entire body from the middle point beneath the heart. One feels oneself inwardly pressed by a second man. He is for a moment separable from the body. With him one can follow the dead. Now one is not faint, but more compact in consciousness. One has passed out of space and entered into time.

IV

The Relationship of Metallity with Other States of Human Consciousness

The difference between the old and the new organization of man. In ancient times it was customary to transfer oneself into other states of consciousness by taking internally certain substances, but only after exercises lasting for years. Today this is not possible, because the human body even into its innermost detail is something different—even to the composition of the blood. In ancient times the present intellectuality did not exist; man received his thoughts as inspirations. The way of that period would be a false way for the modern man; today the external, naturalistically physical must be transmuted into something that is moral and belongs to the soul. Through exercises in self-confidence, exercises in concentration in regard to a quite definite content, there may be given that which might also be given in dependence upon the metallity. Today the moral substances belong to the sphere of the evolution of the soul. Physical substances belong to the physician, though his knowledge will be reinforced by the moral aspect of substances. For example, a man has developed below his heart a consciousness too sensitive: he has a disease of the stomach; the consciousness in that region must be made weaker; the man is given copper. For the practical knowledge of today in reference to the spiritual path, the principle must be strictly enforced: the physical aspect of substantiality belongs to the physician; the moral aspect belongs where the evolution of the soul is proceeding. The relationship between medical science and moral science must continue, but it is something different from that which existed in very ancient times. States of consciousness of the men of knowledge in the tenth, eleventh and twelfth centuries.

Changes in the Attitude of Man Toward Knowledge; and Pictures out of Ancient Times

Today abstraction holds sway; Nature is the sum-total of laws. Moods of knowledge in earlier times: a living relationship to the goddess Nature which was still felt by the great learned men of the School of Chartres; their tragic expression of face because Nature still slipped away from them, because sleep was no longer so clairvoyant as it had been among the ancients. Such was the feeling of Alanus ab Insulis, Bernhardus Sylvesteris, Joachim de Fiore, and most of all Brunetto Latini. What was still alive in them was a transformation of that which the ancients had perceived in Proserpina. Demeter: the entire universe. Proserpina: Nature. Pictures out of ancient times in which knowl-

edge was something infinitely more living than even during the most brilliant centuries of Greek culture. The Mysteries of Ephesus. Primeval forms of knowledge were preserved in these, even up to the time in which Homer was alive; even up to the time when Heraclitus lived, though weaker in that period. Mighty streams of initiation met together there in connection with the cult of the goddess Diana. Directions given to the neophyte by the initiate in regard to the myth of Persephoneia before the beginning of the clairvoyant waking-sleep, until he who fell asleep perceived how Persephoneia sank down through the eye into his physical and ether bodies. The neophyte's experience of the activity of Pluto in association with Persephoneia. While the teacher had a corresponding experience in the forms of things, in the configuration of the world, which sinks down below from above, the neophyte through a comprehensive and living experience of the goddess Proserpina penetrated into the secret of the plant juices which spread from below upward in the plants. From spirit to soul were the revelations on the one side; from soul to spirit on the other. Thus were men vitalized in the realm of Nature, and all this flowed together in their conversations. This vitality later died away, giving place to that which gave an expression of tragic sorrow to the faces of the great teachers of Chartres and colored their conversations, and to that which we have today as the mere abstraction, Nature. It is for us to seek again for those forms of knowledge which in a spiritual way lead back from the external to the internal, from the above to the below and again from the internal to the external, from the below to the above.

V

The Copper State of the Human Being

The relationship of copper to the human being produces that state of consciousness which makes it possible to participate in the experiences of the dead after their departure. This is a state of consciousness far more real, because far more intense, but the only part of one's own life that is seen is that part which precedes immediately the entrance upon the earth-existence; the ordinary every-day life of the human being is not perceived. As to the animals, one sees their species-soul, not the physical body. The world appears to one quite altered. Everything which is solid ceases to have any significance. The mountain no longer has its clear outline, but a different reality arises from it and becomes greater and greater. Out of the cloud above the mountain there comes a new reality, not merely mist, but possessed of form. That which is of the soul and spirit holds sway mysteriously in our entire environment. A

new world comes into existence. In this world are the dead. But it is also the world which, by permeating the physical, forms our senses. Without this world, we should be blind and deaf. It is the world of the elements. All that we learn in chemistry is without significance in that world. Our senses are rooted in the elemental world, where to speak of earth, water, air, fire, still has a meaning. The world described by the chemist has there no meaning. Here everything takes on life: the mountain, the cloud. And, again, in this vital existence something possessed of being reveals itself. We stand in the presence of Nature as a real Being who makes real communications to us. Thus does one pass out of the abstraction, consisting of a world composed of a system of laws, into that which possesses being; feels oneself in the presence of the beings of another world, who can teach us. All of which the human being becomes aware between birth and death he perceives primarily because the sensory nerves extend posteriorly, differentiate themselves, and form the brain, an organ which we must again eliminate from use when we enter this next, elemental world; for abstract thoughts cause death to the higher perceptions. If, while the brain is shut off from functioning, one impresses the awakened spiritual into the senses, then one attains to imagination. Dipping down into the profounder states of life is bound up with the evolution of higher spiritual states of consciousness than we possess in ordinary life.

The Mystery of Mercury

In spiritual science all that is metallically fluid is called the mercurial. In the state of Nature that we know, only quicksilver is of this character, and it is therefore a representative of the mercurial. Its effect upon the human being is to eliminate from him everything that he experiences by way of influences from the physical world and also from the elemental world. In subtle dissemination mercury is everywhere in the world. The moment that a human being takes into himself somewhat more of mercury than this normal quantity, his organism tends at once to eliminate the functioning of all those organs which are derived from the physical world (such as the brain, the glands) and also from the elemental world (such as the senses). The astral body claims possession of those organs which have been built up out of the world of the stars. The human being now becomes filled with a third man, with a soul-organism far more compact and inward. The circulation of the juices now lays hold of the man. Everything within him becomes activity and movement, and relates itself also with the activity without. The human being has now left behind him the world of the earth and the elements with their airy movement. Persephoneia has reversed her position and turned her

face toward the stars. The stars are round about us, and they are colonies of spiritual beings. We are now in that world in which we pass our life as a human being between death and a new birth. It is mercury which carries us there through its effect upon the circulation of our bodily juices, in whose inner activity we come to know our own temperament, which is formed between death and a new birth. But along with the temperament is admixed the karma, the testing of fate. The mystery of quicksilver lies in the fact that it is capable of bringing together that which is spiritual in the human being and those organs which derive their formation out of the life between death and a new birth. If these organs have become defective, those metals must be applied to the body therapeutically which bring the circulation of the bodily juices again into relationship with the spiritual world. It is thus that mercury acts. Such is the relationship that holds sway between the knowledge of the different states of human consciousness and the knowledge of diseases. The one passes over into the other.

The Mystery of Silver

If man intensifies his relationship to silver, he brings himself into touch with a still deeper organization within him. He brings himself into contact with what comes over as a force out of previous earth-lives. By means of mercury he brought himself through the vascular organization into connection with the spiritual circulation in the entire cosmos; now, by means of concentration upon silver, he draws together within himself those forces which are connected with the fact that warmth circulates through the course of the blood: this warmth, with the spirituality of the blood which permeates it, has active within itself that which works over out of earlier earth-lives. The directions of the circulation of the blood comes from the world of the stars; in that which pulsates in the blood as warmth, there is effective what comes over as a force out of earlier earth-lives. Silver is the external divine symbol for the course of the human life on earth. It is for this reason that the mystery of silver is bound up with all those things which have to do with reproduction, since through reproduction the being of man is united with his previous earth-lives. The mystery of the warmth of the blood is the mystery of silver. Let us turn from the normal to the pathological course of the blood. Fever, in a spiritual sense, is the tearing loose of the human organization from its normal connection with the forward-working previous earth-lives. If such a state comes about, the physician must use silver in his therapy. In all forms of disease which are in any way to be traced back to a karmic connection, silver proves to be a wonderful means of healing.

VI

The Consciousness of the Waking Life of Day and of the Dream-State

The dream—a chaotic counterpart of spiritual perceptions. The human being passes in his astral body and his ego out of his physical and his ether body into dreams just as if he had a physical body in the physical world but no eyes and no ears, so that everything about him was enveloped in darkness and silence. At the moment when this transition occurs, the astral body is still in full sympathetic vibration with the physical body and the ether body. The experiences of the day still quiver within him; they come in contact everywhere with the spiritual world, and there comes about a chaotic working together between the activity of the external spiritual world and what is still quivering within the astral body. This becomes a dream. The initiate has the capacity to suppress what comes from the physical and ether bodies. Through meditation, concentration, and the development of the empty consciousness, he has imprinted soul-eyes, soul-ears upon his astral body and his ego-organization. He is not now aware of what is going on within him, but of what is going on without in the spiritual world. If his development of these astral organs is still only at the first stage, he is in constant conflict with reminiscences out of the physical and the ether bodies. Dreams tend constantly to gain control, they place themselves as disturbing pictures before the pure pictures of the spiritual world. In real spiritual perception, enormous importance attaches to the inner state of soul. On the one hand enthusiasm is essential, inner mobility; but there must be associated with this a matter-of-fact judgment, the capacity to hold oneself in hand.

The Life-Periods as Perceptual Organs

Dreamless sleep and the vitalized sleep-consciousness. The after quivering from the physical and ether bodies has ceased. But the man's astral body and ego still possess no organs. All is darkness. He cannot perceive the wealth of the spiritual world. Such is the existence in sleep. The man must now develop spiritual eyes and ears, in order to perceive by means of these what is enveloped in sleep in the customary state of consciousness. What is without organization must be organized, and then one has vision in the spiritual world, is within the spiritual world just as by means of eyes and ears one is in the physical world. This is the real initiation-knowledge. In all ages man has aspired so to develop the human organization that it might possess vision in the spiritual world. This has suffered an interruption only during the

grossly materialistic period from the fifteenth century until the present. In very ancient times almost every human being could be led into initiation; the astral body and the ego were then far more independent in their connection with the physical and ether bodies; in later ages those persons had to be chosen in whom there was a relatively high degree of independence in the ego and the astral body. Beyond a certain degree of success, the result of the effort depended upon the question whether the person concerned could more easily or less easily attain to an independence of the ego and the astral body. Everything depended upon the natural state of the human being. Modern humanity can also be brought into initiation by the necessary training of the soul. The completeness of a man's perception depends upon something very subtle and intimate: his life-period. At a certain stage in initiation, he looks back upon himself in his earthly life as upon a single tableau, the entire life visible at once, as if the course of time were spatial. The capacity of vision which comes from the waking empty consciousness unites itself with this capacity to see into the space-time perspective. One becomes inspired. But differently with respect to what one has lived through up to the seventh, then to the fourteenth, then to the twenty-first year, and for the later years. Every life-period gives a different power: at each stage one can look into something different. If a man has added to the vision into his own experiences the inspiring power of the empty consciousness, he has then gained new eyes through which he can see: eyes from the life-period between the seventh and the fourteenth year; ears from the life-period between the forty-ninth and the fifty-sixth year. One will sometimes make use of one power and sometimes of the other. The life-periods have become differentiated organs. Herein lies the significance of the process of becoming old.

The Interpenetrating Spheres of the Stars

Human consciousness may develop in another direction: on the side of human evolution, but also on the side of the different realms of the world. At first we perceive only cosmic indications, stronger with reference to the sun and the moon, weaker with reference to the other stars. If one slips into another state of consciousness, the waking empty, or inspired, consciousness of the first seven years of life, then one sees another world around one: at first the sphere of the moon; the external moon is only a point on its outermost boundary; the earth is within the sphere. If the experiences of the second epoch of life, up to the fourteenth year, become a power of inspiration, one then experiences the sphere of Mercury; then up to the twenty-first year that of Venus. If in

the conscious retrospect, one places oneself within the earthly experiences between the twenty-first and the forty-second year, one then experiences the sun-sphere. One may have an experience of this earlier but indirectly through the Mercury beings; to experience directly within this sphere, however, one must have passed beyond the forty-second year and must then look back. For only in this retrospect do mysteries reveal themselves. If a man is able to look back upon his life up to the forty-ninth year, the mysteries of Mars are revealed; upon the life up to the fifty-sixth year, the mysteries of Jupiter. And the deeply veiled mysteries of Saturn, which, however, give an enormous disclosure, reveal themselves when a man looks back upon that which occurs between the fifty-sixth and the sixty-third year. Thus the human being is really a little world, a microcosm. He would not be able to form his inner life but for all these cosmic forces which work within him. He is an apprentice up to his twenty-first year, then a journeyman, and only later a master workman. Our lives evolve out of their primal predispositions, while the spheres of the stars draw us from birth till death. We grow into the seven interpenetrating star-spheres in the course of our lives.

VII

The Spiritual Backgrounds of the Historic Development of Humanity and its Differentiation

The Michael-epoch beginning in the last third of the nineteenth century. To initiation-knowledge there are revealed quite different kinds of impressions with respect to the various periods of time. In our age it is chiefly the spiritual forces coming from the sun that must make themselves dominant in all spheres of life. The Beings radiating downward out of the spiritual world from the sun group themselves about Michael. In a period of three or four centuries preceding this age, the moon-forces had to give the impulse for everything. The dominant Being was then Gabriel. One learns to know the influences of the moon in the universe by means of those forces which are active in the human being from birth till the change of teeth, provided these have been transformed through the inspired retrospect into an organ of consciousness. But in order to become aware of the characteristics of our age one must be riper and must look back from that which works in humanity between the twenty-first and the forty-second year of life. We confront the disembodied human beings of the Gabriel epoch with the inspired vision of the earliest childhood; we do not have, therefore, a special need to come into personal relationship with them, but rather to have them in

their cosmic connection. In the age extending backward from the fifteenth to the eleventh century there were active the Mercury forces. One then possesses the power of perception by means of those organs which form themselves between the change of teeth and puberty; there one is very eager to learn and wishes to come into quite personal relationships with the men of that period, as teachers with whom one stands, however, on terms of equality and in close relationship by means of initiation-knowledge. There are certain of these who are somewhat concealed in history but behind whom there lies a mighty light. The dominant figures in this time are Dante, Brunetto Latini, Giotto, the teachers of Chartres. The Being about whom all these are grouped is Raphael. As a figure never incorporated in a physical body, he remains rather in the background, as do other spiritual beings who belong permanently to the spiritual world. But all the more strongly to the spiritually observing vision do the dead human beings come forth.

The Moon Inhabitants

In the following epoch, that of Gabriel, such forms as those of Goethe, Byron, Voltaire are rather shadowy in the spiritual world. Intense and imposing, on the other hand, emerge beings who give the impression of the superhuman, regarding whom one who possesses spiritual knowledge knows that they dwell permanently in the sphere of the moon. They were once united with the earth as men are today, only in a subtler, more etheric body, and they separated together with the moon from the earth, after they had fulfilled their task here as supersensible teachers of humanity. These appear vividly before one, and the human souls remain rather in the background. From them much is to be learned in relation to the secrets of the cosmos. But they do not express their knowledge in abstract thought. They present it in artistic pictures, give it to one in the form of poetry, they call into being before one magnificent poetical works, in which there is contained the deepest wisdom. Along with these sublime beings, there are others of all stages as upon the earth, even some that are imperfect; these, who have a consuming interest in everything that happens upon the earth, though in an entirely different way, were once associated with these lofty teachers upon the earth as their students or servants, and left the earth with them. These interest themselves, for example, in the art of writing; not, however, with respect to the verbal content, but with respect to the movement, the posture of the human being in the act of writing. They have their spiritual following, beings who do not belong to the earth; and these they train to imitate that which man has come to possess

by way of movement since they themselves left the earth. One can have intercourse with these with reference to this matter, but also with reference to what existed on the earth in their own age, for the knowledge of which, however, human beings exhibit very little capacity — for example, for all kinds of evaporations, emanations. To such things belong, in addition to the movements emanating from the human being, emanations in the form of fluid, gasses, warmth, light influences, chemical forces, and spiritual life-radiations. The moon-beings can always work in a good sense with those forces which exist in the chemical emanations; but only during full moon, when the moon is illuminated by the sun, can they, under the influence of sunlight, have the use of the life-radiations. These vital radiations must become effective in our age, in opposition to all that is objectionable, in order that what comes from the spiritual world may not be made a deadening influence but one directly life-giving. This belongs to the impulses of Michael. The realm into which one here enters is full of peril. Men crave so to render visible that which is present in movement and evaporations. The peril of black magic then lies near at hand, but must be barred of access if the good and right ways of supersensible research are to be entered and not the evil and the false. One's attitude of soul and spirit will determine whether the task of the age shall be fulfilled: instead of dead theories, living ideas, living inner feelings, living perceptions must be found.

Mediumistic Natures and Their Emanations

The spiritual interest of the moon-beings in definite human movements—such as writing, drawing, etc.—awaken again a similar interest in certain elemental beings, who stand at a lower stage than the moon-beings, who also, however, have never been incarnated on the earth, but live etherically. Now, there are human beings who in the act of writing, thinking, or feeling are deeply immersed in their etheric bodies, so that they suppress altogether that which is in their ego. Such persons are mediums. Into these, intelligent elemental beings can slip. The mediums then do not make the motions of writing in accordance with their egos, but only in accordance with elemental beings who are within them. Their consciousness is smothered, and the movements which they radiate out are used. Those elemental beings who strive to get possession of the artistic element which lives in the human being employ the emanation of fluid from the skin (plastic mediums); others use the exhalation from the skin, mostly for the purpose of drawing forth from this a phantom of the human being. But, before those forces which lie in man's radiation of light and warmth can appear, special previous

preparations are necessary. These things lead to black magic, in which there is a co-operation with the spiritual element hidden within the earth. This consists of moon-forces left behind and not really belonging to what is normal. The black magician who works with these forces is surrounded by a swarm of beings of a questionable sort, attached to the service of undesirable moon-forces. This is the region which works intensely against that which should come during the Michael epoch out of the region of the sun and which should employ the vital stream in the element of pure soul and spirit.

VIII

Ahrimanic Elemental Beings

If we would learn to know the cosmos in the right sense, we must be able in a manner to imagine the worlds as separated from one another, each with its own special state of consciousness. In this way we can prepare ourselves to understand every being in its true character. We learn to know the plants when we lift our consciousness to that world, and we learn to recognize great differences among them. Example: the violet and the deadly nightshade. The violet is wholly within the world of the empty waking consciousness, where it belongs; the deadly nightshade brings its being here out of other worlds. In this physical world plants have their physical and ether bodies; their flowers and fruits are enveloped in the general astral element of the universe. But in the case of the deadly nightshade, the astral element enters into the fruit; it is through this that the plant becomes poisonous. All plants that draw an astral element into any part of themselves become poisonous. That which gives an astral body to an animal, which makes it a sentient being, —this makes the plant poisonous. Our astral body bears forces within itself which, if they enter into plants, manifest themselves as poison. This is an important matter for knowledge. It belongs to the very being of man to have within himself the forces of all the poisons that exist. In this way we attain to an inner knowledge of poison. Belladonna becomes possessed of something which does not really belong to a plant, which belongs only to the animal; the violet remains in its own world. Among the elemental beings also there are some who do not remain in that world in which they belong, but are continually observing the activities of human beings and wishing to get possession themselves of the same forces. This is not in itself evil; for certain achievements which can be practised only on the earth, in no other world, are made a part of the cosmos by such beings belonging to the immediately adjacent world, and thus preserved for future times. They are entrusted with this

duty in the world-plan; to this class of things belongs, for example, the abstract content of our libraries, the construction of automobiles, etc. For this reason there is required the service of other spiritual beings than those with whom we men are in direct relationship. These are Ahrimanic beings; they belong to an entirely different evolution; they come into touch with ours by reason of such circumstances as this of machine construction; they understand such things through their Ahrimanic world-forces, and they carry over to future times what the human being cannot bear from one incarnation over into others.

Demoniacal Possession

In the physical world each of us is a medium for his own spirit. But something different is intended when one speaks in a narrower sense of a human being who is a medium. A mediumistic person in our world is one who has so developed certain parts of the brain which are the basis for the activity of the ego that these can be shut off from his being as a whole. The evolution of the ego rests upon certain special parts of the brain; if these are shut off, as in a trance, Ahrimanic elemental beings then conceive the desire to creep into these parts of the brain in place of the human ego. That which ought to be carried over into future times by such beings—those for example who observe writing—is projected into the present through the help of the medium. Such a person, then, instead of being the bearer of a human ego, is the bearer of an elemental being which has abandoned its duty in the cosmos, because it elaborates in chaotic fashion in the present that which ought to become the capacities of the future. Just as belladonna is a medium for certain astral forces which enter into its fruit, so is a human medium, by reason of a special brain, an instrument for these elemental beings which are on one side real creatures of the Ahrimanic beings. These Ahrimanic beings themselves are of a tremendously superior intelligence, and something of their intelligence passes over to these creatures of theirs who creep into human brains. It is possible, indeed, to learn significant things through mediums, but this is by no means the right way. Why not? Let us take an example. Deadly nightshades and also *colchicum autumnale*, or autumn crocus, are plant mediums which permit the next world to enter into them and really exist with their other being in the world of the dead. It is so that we perceive them with the higher consciousness, as demonic forms with extraordinary shapes, close together, whereas in the physical world they grow far apart from one another. These demonic forms corresponding to the poisonous plants occupy the soul-land. It is in the higher realm which the dead enter only after ten, twenty, or thirty years, that one first finds that which corresponds to our non-poisonous

plants. There, for example, does one first find the violet and similar plants,—that which is not poisonous. Thus the plants have their significance here and also in the next world. Everything that is in one world has its effect also in other worlds. If we wish to know it in its reality, we must enter consciously into its own world. So it is likewise with the beings of these other worlds. We cannot understand these elemental beings, creatures of the Ahrimanic rulers, if we do not enter into the next world, in direct contact with our own. If these cross over and enter our world, by getting possession of a medium, we cannot in this way learn to know them in their true form. Spiritual revelations are there manifested, only it is not possible to understand them if we learn to know them only in a world to which they do not at all belong. The deceptive element lies in the fact that those who meet these beings do not understand at all what is their real nature. Still another thing. If one enters into the realm of the dead, where the poisonous plants are present as demons, one will notice that these poisonous plants are dying plants, which do not continue in future form; they perish, whereas the violet, for example, will be metamorphosed, will bear other forms. One sees in vegetation that which is to continue and that which must die. Likewise those beings who get possession of human mediums separate themselves from their companions to whom has been given the task of carrying over into the future that which belongs to the present. They link themselves with the fate of the earthly, they lose their future mission and likewise cause the human being in an important sense to forfeit his future mission. It is this which is being developed in manifold ways in the present period, to the injury of humanity.

The Inner Mystery of a Mediumistic Nature

Explanation of the relatively small weight of the brain by reference to the principle of Archimedes: 20 grams instead of 1,500, due to its floating in the cerebral fluid. Only these 20 grams possess the capacity to receive our ego; all the rest of us we have elsewhere. Other solid portions of our body also float in fluids and thus lose weight—for example, the blood corpuscles. In the small residue of weight which remains the ego is to be found. Thus the ego is spread through the blood, but not with the full weight of the blood. The medium, then, is a human being who no longer sustains the ego in that portion of the constitution possessing weight—therefore, not in the 20 grams of the brain. The ego has been driven out of this weight, and therefore Ahrimanic elemental beings can easily enter. But they can enter into still another thing. The function of the optic nerve is not really to carry

the sensation of color back to the brain, but rather to obliterate the color which exists outside on the periphery, so that the brain is as colorless as possible, only feeble, vanishing colors entering into the brain. Likewise the nerves from the ear and those bearing sensations of warmth obliterate in the direction of the brain all that they have outside on the periphery until only a weak shadow remains. This feeble shadow stands in the same relationship to sensation as the 20 grams of brain to the 1,500 grams. The 20 grams are only a shadow of the weight of the brain. The moment that our ego is eliminated, such an elemental being creeps into this weak shadow, this residue of the weight of the brain, the residue of the sensation of color, of the sensation of hearing. The elemental being works in a human phantom. Another world is projected into the medium and into his emanations. Just as the deadly nightshade grows into a world in which it does not belong, and thereby becomes poisonous, so does the spiritual world grow through the being of the medium into our world, and it becomes a perilous thing through the suppression of consciousness.

IX

The Employment of Natural-Scientific Concepts as a Way of Knowledge

The experience of dreams and that of somnambulism, in their intensification, lead either into true or into false channels. By means of exercises in meditation and concentration, the fabric woven of the dream-life may be shot through with the higher consciousness. By this means, mental self-possession is shed over this, and one enters into a world of reality, into a world far more real than the present. What world is it? Primeval culture upon the earth was inspired by great leaders of humanity, who afterwards withdrew to the moon. In the moon-sphere they still work upon men after they have passed through the gateway of death, rendering intelligible to them their karma and also the immediately adjacent world of spirits. In the case of living men, such a consciously experienced state is the illuminated dream. In the case of ordinary men, only the ego experiences the dream; in the case of initiates, the ego and, principally, the astral body. In the ancient mysteries this sort of perception was very greatly developed for the investigation of supersensible worlds; in the Middle Ages and the modern period it has been further developed in a decadent fashion; and in the most recent period, with very few exceptions, it has been lost. There is always associated therewith the peril of losing oneself with one's consciousness in the void; a solid standing place, weight, gravity, disappear;

regardless of the will of the human being, he is carried far away in the spiritual world, where he may easily lose the mastery over himself. Exercises of the right kind prevent this, giving wings of the soul instead of feet. Primeval humanity possessed a natural aptitude for a state not corresponding to our waking state, but a state of spiritual vision; likewise for a state not corresponding to our dream-state, but a state of perceiving, of imagining. The Chaldaeans did not really see the bodily outline of the human being, but dreamed around him his aura, dreamed in objective reality, not subjectively. They possessed the capacity of seeing the spiritual aura of a being not embodied in a physical form: they then dreamed the form of this spiritual being. It was thus likewise that the primeval painters did their work. This aptitude of primeval humanity must today be won again by means of exercises. Investigation in the sphere of the moon has been practised a great deal by certain gifted persons who are uninterested if one wishes to go still further—indeed, they become restless. There are initiates who are actually opposed to the learning of such forms of concepts as are related to modern natural science. Only when the soul has been steeped in modern natural-scientific methods, in order to be brought into that region where otherwise the imaginations dwell, is it possible to penetrate all the way to the sun and to Saturn. These concepts are employed as an inner activity in order to pass beyond the boundary which limited the initiate at the time when modern natural-scientific methods of thought were not yet in existence. Instead, therefore, of entering the higher consciousness only by impregnating the dream-world with imaginations, the endeavor is made to take the world of conscious concepts, which are otherwise related only to external objects, and with these impregnate the world of imagination. This gives the possibility of penetrating to Saturn, the sun, the moon. It is the way of knowledge marked by clear intelligence and mathematical coolness.

*Surmounting the Caricature of Natural-Scientific Methods in
the Investigation of Mediumism and Somnambulism*

The dreamer sinks down into his own being and thereby into the world and into the physical organism. The opposite is the case with the medium and the somnambulist. Their ego and astral body are also outside of the physical and ether bodies, but they are permeated by an alien being. Their ego is, therefore, suppressed and cannot work back upon the physical and ether bodies. In dreamless sleep, these two bodies are, as it were, protected from without by the ego. This ceases in the case of the medium. Physical body and ether body are an abandoned

realm. Whereas ordinarily only the forces of the mineral and the plant have an influence upon them, now animal and earthly-human forces work suggestively in them. They are like automata into which the alien will sinks. The somnambulist and the medium bear within their ether body their physical surroundings, which should enter only into the physical body. They are surrendered to the external world of nature, whereas the normal human being is in dreams surrendered to the inner world of the spirit. The dreaming person is wholly within himself; the medium and the somnambulist are wholly outside themselves. In them a union with the external world of Nature is created, with all that is visible, spatial and temporal, whereas in the dreamer an inner world of spirit is created. With the latter there is the formless, the ever-metamorphosing; with the former there is the definite, the outlined, that which is executed precisely through external influences; this is a dreaming in action. When an initiate passes out consciously into this world, he has the feeling that at any moment he might lose his consciousness. He must keep himself tense within, in passing through the spiritual world, which exists wherever there is the physical and sensible. In the present period a sphere of research has been created in which men propose to investigate what occurs in connection with persons whose consciousness has been smothered or extinguished, when other beings have the mastery of their souls. Men are not willing to enter into the inner world, but create a caricature of the methods of natural science. They desire to have the spiritual before them visible to the external perception, in a form of action that may be perceived by the physical senses.

Art as a Bridge from Matter to Spirit

We must seek for the spiritual where it exists, in those spheres which, although they also penetrate the physical world, are really spiritual. A bridge between the realm of inner experience and that of outer perception can be created in art; here the external is spiritualized, that which is inner, of the soul, is represented in external embodiment. The two worlds through which the dreamer or the medium passes in a chaotic state are by means of art fused together. Through the flowing of an occult stream into art, there have arisen within the Anthroposophical movement the Mystery Plays, Eurhythmies, the moulding of speech. This is an initiate impulse to find the right way of research in the spiritual world by means of art. It was a matter of tremendous importance to force one's way from within through the dream-world clarified and thus to investigate spiritually that realm which is the absolute opposite of the world of dreams. The ancient Mysteries were likewise always bound up with the sphere of medicine. This standpoint must be recovered. Especi-

ally must that which manifests itself through the pathological state of human beings and of animals be traced again in the right manner; a real initiated medicine must be developed; and initiate natural science is this by its very nature. If this last named way is followed with relation to natural phenomena, it will be possible also for man to become convinced of the living and weaving of the spiritual in art.

X

Influences of the Sun and Those of the Moon

The influences of the sun upon the earth, upon the animal and the human being, are everywhere visible; the influence of the moon today manifests itself very much in superstition, and therefore science rejects the claim of importance for the moon. Every star hides a gathering of spiritual beings, and these exercise their influences, but today the human being between birth and death is almost exclusively under the influence of the earth, that of the sun, and that of the moon. During sleep, the human being stores up in his astral body and his ego the influences of the sun. During waking life, we are subject to the influence of the sun as it illuminates external objects. In the transition to the sleeping state the sunlight begins to shine in our ego and astral body, visibly to the spiritual eye. Between the moment of falling asleep and that of waking, we have the sun within us. Then we illuminate our physical and ether bodies from without by means of what we have as stored-up sunlight; otherwise these bodies would wither; but the sunlight works back through eye and ear all the way into the nerves; at the same time the influences of the moon come from without to the physical and ether bodies. Thus the human being during the sleeping state is in relationship with the sun in his inner being and with the moon in his outer being. During the waking state the opposite is true: we then bear inwardly within us the influences of the moon, those of the sun come to us from without. It is to this combination of things that the human being owes his customary consciousness between birth and death. In the case of an initiate the relationship to the sun and the moon is more and more altered; the path into the spiritual world consists in this alteration of relationships to the cosmos.

The Living Perception of the Sphere of the Moon as the Starting Point on a Way of Initiation

When man arrives at the point of making the otherwise dreaming state into an instrument for grasping reality, he feels how the moon preserved in the waking state in his ego is within. One feels oneself

permeated by a second man, in whom live the forces of the moon-sphere. He is concealed within the first man as if in a shell. When, however, the moon begins to work inwardly in the sleeping consciousness and not from without, this second man will roam around with the moonlight and take the first man with him. At the beginning of initiate-consciousness, this is brought to a conscious inner experience. The second man might go away, walk on false paths; we must restrain him, unite him with the quite customary, matter-of-fact consciousness of the physical body. Unqualified inner firmness and control are necessary for the development of initiate consciousness. This second inner man has a strong relationship with all influences of motions in the human being. The dream world is realized. There comes into a waking condition in the midst of the day something like an inner night. Spiritual moonlight begins to weave in space during the day. Through one's own soul one sets the night within the day,—the night wherein the spiritual begins to shine. If all this occurs in a state of full consciousness, one is on the right path. Without this full consciousness, one will take a false way leading into that which pertains to the medium. The determinative element, therefore, is not the phenomenon itself, but the full consciousness, the inner control of the facts. The capacity to distinguish between the true and the false depends upon inner clarity. The task of initiation-knowledge is to develop in a wholesome manner that which otherwise evolves pathologically. When a man has thus awakened the night within the day, moonlight gradually loses its character of an external luminousness; it simply produces the general feeling of life. But in the sky of the spiritual night there glimmers Mercury. Then from among the spiritual beings appears the divine Being Mercury. If one recognizes him, one can by this means control through one's will the second man, and thus take the right way into the spiritual world. Dreams are not illuminated by means of nebulous mysticism, but are only permeated thus by a greater chaos; it is necessary for one to have quite definite experiences which give guidance and direction; one must meet spiritual beings in full consciousness. Any method which undertakes to study effects without awakening consciousness is on a false way. To conceive with vital knowledge the sphere of the moon is the starting point of the way of initiation. The man becomes aware inwardly of the influences of the moon as if they were external. The world of imagination appears before us as a reality in the moon world during the day. If, then, one enters into the influences of Mercury, these imaginations pass over to their corresponding beings. We become conscious of the influences of Mercury through the flowing over of the visionary world into a true perceptual world of the spiritual. With the still further

strengthening of one's inner life, the influence of Venus begins to show. Then the visions disappear. The spiritual beings themselves are there. We enter into the inner part of the sun; we behold it spiritually as a living spiritual Being.

Laying Hold of the Human Organization by Means of Imaginations

If we undertake to investigate the spiritual world in connection with external phenomena, these all continue to be an aggregation of things one above another in the external world. We can merely register them. Abnormal facts must be so investigated that we take our start from the whole human being; we must lay hold upon the individual human organs by means of spiritual anatomy and perceive them directly. From the comprehension of the external form of a human organ, the medically trained person must rise to an imaginative grasp upon this organ, and gradually learn to place the whole human organization in imagination before his soul. This is possible if we gain the capacity to study the organs of the human being which work normally like the abnormal phenomena. Any one who looks upon anatomy in this way must set this goal as something quite definite before his mind. Then there rises before him not an inner but an outer man, a cosmic human being, who appears nebulous, huge, gigantic—a human being who is not viewed as an earthly whole, but by reason of the fact that we behold his organs, inwardly encompass them. As at an earlier period we have already drawn the night world, the moon world, into the day world, so now we draw the impulses of the sphere of Saturn into the human being consisting of his individual organs. In each organ these forces of Saturn work in a special manner. Through this search for Saturn in each organ, this inward blending of the spiritual, we make our way into the Jupiter sphere and learn to know that each organ is the copy of a spiritual divine being. The whole man becomes real as a gigantic, cosmic being, appearing as the sum-total, the inner organic working together of generations of gods. These are influences which, the moment they are there, immediately disappear; it is easy to grasp them but hard to hold them firmly, to form images of them in our thoughts. They disappear from consciousness unless those forces are effective which are able to maintain all this. To hold these things firmly, it is necessary to employ those forces which we have borne with us out of our previous earth-lives. Then there enters into that world of the Saturn and Jupiter spheres also the sphere of Mars. From that point on, things begin to speak, they reveal themselves through inspiration. One then returns to the sun and to inspired consciousness.

Two Possibilities of Research

Investigation of facts by way of man's sense-organs. These are grasped by the ordinary consciousness. This is called knowledge, although in reality human beings are endlessly superstitious with regard to present-day science. Along that way, however, by which the laws of the sense-world may be found through the intelligence, the spiritual world cannot be found. Yet very few men can get along entirely without the spiritual world. They do not listen to those who can tell them something about the spiritual world according to contemporary methods, but give attention to what has been transmitted historically. In spite of the fact that everything found in the Holy Scriptures was simply discovered through research by individual initiates, men say that this is another sort of perception, that it rests upon faith. They relate science to the sense-world and faith to the spiritual world. There are set up both the spatial world-conception and the temporal world-conception from which the spiritual is excluded. The bridges are destroyed between a knowledge of the external sense-world and the knowledge of the spiritual world. But the human powers of thought have advanced so far that all which proceeds from initiation-science can be grasped completely by the intelligence. It is necessary, therefore, that this view should evolve: that the spiritual world must be investigated by men who are competent for this; and that what is found must be grasped in ideas by more and more human beings. If what has been spiritually investigated is taken up by the sound understanding, the basis is thus created for really seeing into the spiritual world. The wholesome path to travel is not that of experimentation with karma and mediums, but spiritual science.

Birth, Death, and Evil. The Relationship of Man to the Cosmos in the States of Health and Disease

Birth and death appear to the customary consciousness separated from one another; to spiritual investigation they draw ever nearer together. In the mystical life arising from an entrance into the moon Mysteries, there becomes perceptible, not only a process of birth of the physical and the etheric up to the age of thirty-five years, but also a dying away of the astral and the ego. On the contrary, from the thirty-fifth year of one's life, while the body is failing, increasing life begins in the astral and the ego. It is possible to learn by the way of spiritual research to know death even during life, and life during death. The

knowledge of man's organs grasped on the way of initiation does not set birth and death before the soul, but something different. Only the man as a whole can really die; the individual organs find their way through water, air, and warmth into the cosmos. In the case of animals the organs die, but in the case of men they are released; they can be followed in their characteristics as they go outward into infinity, each in its own region. Out in the cosmos, however, they do not go actually into the infinite, but they return to one again as the great man, the cosmic man. He then appears as he is integrally united with the cosmos. To any one who is viewing this man, there may be manifested what lies at the basis of his successive incarnations; it begins to be possible to see how the human being exists as a cosmic being. With this knowledge there is united an extraordinarily tragic sort of knowledge: in the organs lies the possibility of evil. We learn to know from what regions of the universe there come evil obsessions. But we learn also to know that a Christology can arise only from a grasp of the cosmic man. Thus the truths of spiritual science mutually support one another, just as the stars in their totality mutually support and uphold one another in cosmic space.

The Revelation of the Heavenly within the Earthly by Means of Art

Feeling, which is a half-unconscious thing, holds fast through the soul in art that which appears to man out of the spiritual world on the return journey just described. The spiritual is held fast in art by means of the earthly-material. Our naturalistic art has departed from this; but every climax in the evolution of art lifts the sensible into the sphere of the spiritual. The plastic arts to which human evolution in earlier stages was especially inclined, now take on more and more a musical form. In the artistic relationships of humanity, the future belongs to the musical, even in the arts of speech, architecture, and sculpture. The appearance of the form of Christ filled with spiritual life must be found through the element of music. In Wagner's "Parsival" the symbolic significance of the Christ impulse is present; but the cosmic-earthly Christ impulse has not yet been attained in the sphere of music. If music is inspired by anthroposophic spiritual science, it will be capable of representing this in the forms of tones. In the formation of the tones, it will then be possible to bring what is directly supersensible into the experience of music. It may then come to pass that in the musical element the Christ impulse in its true form will enter even earlier than the external manifestation. Cosmic dominance in the musical element, and as an echo out of the musical, a solution of the Christological riddle.

FOREWORD

BY MARIE STEINER

In this last cycle of lectures delivered by Rudolf Steiner abroad there is already implicit a farewell to earthly activities, for whoever gives out such matter in our day has well nigh severed the earthly bonds which unite him with the age. But the inner crucifixion of this one individual has set humanity upon solid ground, over which it may move forward in its spiritual advance, warned and shielded against the perils which it now faces in that flood bursting through the barriers from below the threshold of the human senses.

Science is knocking at the door that leads beyond the sense-world; its mechanistic and prying curiosity threatens to break through into the great realm of those invisible forces, imperceptible to human senses, which need only a medium in order to lay hold upon the earthly world and even to take possession of us. How shall we defend ourselves against being taken by surprise, against deception and enslavement? Only by kindling that form of knowledge which may serve as a torch to light our path in this dark realm of the unknown. Even the intellectualist can no longer deny the influences that pour across the boundaries from these unexplored regions. May the courage, therefore, arise to follow that earnest investigator who has given us the proof of his mission through his mastery of all the instrumentalities of modern knowledge. Only obstinacy and that lack of understanding which characterizes our ossified habits of thought can any longer oppose themselves against him. The last generation of those learned men of our "so enlightened age", who could do no better than to laugh scornfully at the dark superstitions of earlier epochs, is coming to its close. Already the representatives of the twentieth century draw near, suffering unfortunately even more seriously, though in a different manner, from pride, and therefore given to new forms of folly. The more self-conscious they are, so much the more do they need the teacher whose wisdom and whose knowledge are so unparalleled and overpowering that they may well look up to him.

This book is published for the sake of those to whom "ignorabimus" is no longer an insurmountable barrier, who are no longer willing to halt at the limits Kant set up before human knowledge, but are ready to approach with due modesty and reverent awe that which, descending toward us out of the spiritual world as self-illuminating riddles, wills to lift humanity up to itself. These riddles address themselves now to

the consciousness of humanity, no longer to faith. Faith—which was once required to forego all knowledge—need no longer afford the sole ground over which we may approach to lay hold upon the supersensible. Our understanding can accompany it, can with soundness of reason follow after thought, which more and more throws off its dark and heavy load and casts a light upon its own way.

☞ The thinker in Rudolf Steiner, the logical thinker whose keenness and clarity possess the quality of the inevitable, predestined him for that world mission which represents a process of metamorphosis, an alchemy of the human soul, in that this soul, which serves as intermediary between spirit and body, after having been darkened, as it were, by the body and robbed of its noblest organs, now creates these organs anew out of earthly forces through the transubstantiation of the earthly. A metamorphosis is here also brought to pass by the forces of the ego, which can at first only grope and feel their way in the prison of the physical body. Chained to its own personality, the ego does not wish at first to be freed from itself, but surrenders itself to the illusion that it is enclosed within its own personality. In this personality are rooted all its suffering, its need and also its anguish, through which it no longer feels its way vaguely in order to become aware of itself, but through which it now battles its way by thought in conflict with the world-riddle, mounting upward like Faust, advancing so far that it breaks through the boundaries of the senses and hears the echo sounding toward it out of the deep foundations of the world. Before the gateway it stands now, still laden with the earth, still permeated with passion, still unclarified, impure in thought and in feeling. And now approaches the Tempter; he approaches every man anew, always the same and yet always different. It is an easy game for him at first, for he knows his man—each is always like the other; they merely change in the course of time, according to the ripeness bestowed upon them by the sum-total of their earthly lives. And, if there is one unlike the others at the same point of time, this quite certainly is “the thirteenth”. For with the twelfth the circle is completed; but—this circle is ever shattered, even when its degree of ripeness is relatively higher, as if by the iron necessity of fate: shattered by the betrayer in order that, by thus exploding, the circle may rise into a spiral, drawing humanity upward after it. It is thus that humanity climbs little by little after the human Faust-like ego.

Poet and thinker embody this upward climb in picture, in word, and in deed. Through their creative work, humanity learns to move forward, and the process of human thought striving toward consciousness grows ever clearer. The feeling-world of living being dies quickly in the plant-world and is gradually turned to dross; and then through

a finer process of hardening it turns to coal, which passes through an ever higher process of crystallizing and clarification until finally it becomes the brilliant diamond. But there was already hidden in the stone and in the vegetable life which preceded it the spark that has wrought this alchemy. In man also lies the spark that will restore to him his starry being.

The spark is his ego, and world and underworld, with sharp blows full of sorrow and of envy, must strike it kindling from his soul, until once more he shall learn to know that flaming furnace which is its source, and out of a will tempered by knowledge and consciousness through which pulses the will, shall build for himself the step-ladder which may lead him again into that world of light.

The stages of knowledge are the steps of this ladder. Consciousness binds them together. The way to this ladder we must learn from a guide who has already traveled this way, has already made the path for others. He who built this ladder, whose shaping powers may now be poured in full reality and light into all the spiritual striving and struggling of humanity, had first so to establish through many lives his union with the Divine that he might serve as an instrument of the Divine Will for the new phase of human spiritual evolution and then might give humanity its freedom.

In this courageous book such paths are pointed out: steep, but sure ways which will protect us against a ruinous fall if only the climber will keep to them, if he will swerve neither to the right nor to the left. On the right and on the left stand the Tempters: one who wanders into the depths of space, and one who chains to the earth. The poet sought to unite them in the spiritual figure of Mephisto; but he who knew distinguished completely the two retarding Powers and made their difference clear to us. Only by recognizing them and experiencing them in living image, can we pass by them to the Representative of humanity, to Christ, who has created the possibility for himself, and thereby also for the Godhead, of taking us up again into Himself in spite of our fall into matter, because he willed to make Himself like us. He has left us his Spirit, to lift us up to himself until we are able to walk with full knowledge the spiritual path. The moment has now come for us to walk that path. Almost two thousand years of effort have passed; the last of these centuries should have given us the courage and the final impulse, for the requisite means are already in our hands. Here in the dense forest of materialism has the way of light been laid down which will lead us to our goal. No longer need we be misled by paths that wander off to the right and the left into the labyrinth, from whose entanglement there is no safe way of escape. Here in the directions given

in this book are all these dangers laid bare; we can evade them, circumvent them, if we are men of good will and of clear thought. Here the spiritual world is described to us in its concreteness, in its differentiation, in its stages; and that which is now breaking into our earthly world from its deep and dark regions is so clearly made known to us that we may test the actual realities by means of their symptoms and manifestations. That which shines upon us from higher worlds liberates germinal organs within us, if we lay hold upon these things with sound thought inwardly mobile.

The life-work left us by Rudolf Steiner is from another point of view a turning point. Hitherto men have not been able to do without the leader instructing them and working with them individually if they wished to tread the way which leads to a living grasp of the spiritual world. Rudolf Steiner began his spiritual work for the united advance of humanity with his book *The Philosophy of Spiritual Activity*.^{*} This was a summons to the new era; there he struck a fundamental note whose further elaboration was Rudolf Steiner's lifework. Nothing is more difficult than to bring humanity to an understanding and love of real freedom. One often meets, indeed, with the Luciferic impulse for freedom: mere arbitrary independence, thirst for freedom in the indulgence of one's passions, craving for power to dominate other souls—all this masquerades as the desire for freedom. True freedom of the higher sort in the working out of one's feeling of responsibility, of the feeling for purity in the presence of one's higher self and that of other persons,—this is seldom to be found. An understanding for this must be awakened through a more gradual, a more subtle, a more self-forgetful labor. Religious personalities, those men who strive toward the mystical, who are for the most part men of feeling, need a support, need a confessor, need some one who takes from them the responsibility for their own actions,—the counsellor and the guide. The most difficult task today is to place man upon his own responsibility; to do so may easily make enemies of those very persons who would idolize one. Nor does any one willingly take upon himself this fate with all its consequences: no one willingly educates as an enemy to himself the admirer thirsting for love. Rudolf Steiner, who had gone furthest in human love because he had gone forward with the greatest knowledge, did not shrink from this if it was wholesome for the other person. And the bitterest enmities against him have rested upon this basis.

He united the education of the soul for freedom with the painstaking oversight of the esoteric teacher who discerns the interrelationships of

^{*} German title "Die Philosophie der Freiheit"—The Philosophy of Freedom.

fate pertaining to his student and desires to make possible to him the swiftest spiritual ascent. Thus he bound together instruction concerning the real spiritual life and education in freedom. His mighty mission to humanity fell in the time of the most tremendous cataclysm in human history. The world war broke out—or, as it has been expressed, that peace broke out which rocked the firm foundations of the political, social, and economic states. Even the soul-life of men, the old and the young, was shaken to its very foundations. The blood of fourteen million men washed away the past. Blood is a very special fluid. The experience of the souls—mostly young men and strongly bound to the earth-body—who with such violence and in the time of the deepest materialism were suddenly and terribly forced to part from the earth, is an effectual force, more effectual than if the souls were still within their bodily sheaths. It sends its impelling and determinative influence into our history, and demands that we awake. The dead snatched away by the war stand very near to almost every one of us; they need our knowledge and our help for their own further advance.

For them it was not yet possible to attain to that knowledge which has now been given to us in such rich abundance. We therefore must become self-reliant in grasping the spiritual, in order to help them by means of a kind of thinking which is based upon itself, which knows the perils and the goals and can distinguish between right and wrong paths.

Who would presume to be a leader after Rudolf Steiner? A leader to the spirit? Indeed, all is already here; it needs only to be lifted up into freedom and into knowledge. Who would presume to give other instruction than merely pointing to his words?—words which conceal the richest life and the seed of all truth. This would be presumption and ignorance. With the crumbs that fall from this table, every man can become rich and can feed his brethren. He can continue this work only in the sense that he raises aloft the treasure to which the keys have already been given him. If he should think that he could carry forward that work beyond the point where Rudolf Steiner broke it off, he would only show his blindness. What has already been given enriches humanity for thousands of years; it has placed mankind with open eyes before the values of eternity and has called into waking life forces for the transformation of the human being.

It would not be possible for me to employ other words as an introduction to this book. They would seem to me too small. Out of this book there speak the Beyond and the Eternal, and only under their sign can I place it.

I

NATURE IS THE GREAT ILLUSION

KNOW THYSELF

Why Do We Seek at All for Something Spiritual

The wish has been expressed that I should speak in these lectures about the paths into the supersensible world, into the life of the Spirit, paths which lead to supersensible knowledge and which may be united with paths by which men have advanced in modern times in such great and beautiful ways to a knowledge of the physical world, the world of the senses. For only that man can arrive at reality who, to all the admirable knowledge afforded in our day by natural science and historical science, and other kinds of knowledge, unites also what can be known about the spiritual world.

Wherever the outer world meets us, it is in very truth both spiritual and physical. Nowhere is there anything physical which has not behind it something spiritual as the real activator. Nowhere is there anything spiritual that leads an existence void of real being and action, merely idling the time away in the world. On the contrary, everything spiritual to be found anywhere becomes active at some time and in some place even into the physical sphere.

It will be explained in the course of these lectures how the world in which man lives may be known by him as a totality, on the one hand as he lives within the realm of physical fact, and on the other hand through the perception of a spiritual realm; and this will be explained in such a way that the true and the false methods of attaining such knowledge will be made clear.

Before I come to my actual subject, with which I shall begin tomorrow, I should like today to give you a sort of introduction that you may know what to expect from these lectures, what is their purpose. The first task will be to bring home to us the question: Why do we search at all for something spiritual? Why do we not content ourselves as human beings who think in the world, feel in the world, act in the world—why do we not simply content ourselves with a comprehension of the physical sense-world as it is, and with activity within it? Why do we strive after a knowledge of something spiritual?

I venture in this connection to bring to your attention an ancient conception, an ancient saying but one containing an ever expanding truth,

a saying which echoes down to us out of the primeval thoughts and aspirations of humanity but which we discover today also when we seek to learn the real being of the world. Although not the least element here is to be based upon ancient and strange conceptions, yet I should wish, wherever this is in order, to refer you to such conceptions of antiquity.

Out of the East, echoing to us across thousands of years, resounds this saying: "The world is Maya"—this world which our senses perceive. The world we perceive with our senses is the great Illusion, for Maya means the great Illusion. And if this world—so men have always felt in the course of human evolution—if this world is the great Illusion, then man must pass beyond this great Illusion to genuine reality.

But why did men think of this world which they could see with their eyes, hear with their ears, and perceive with their other senses, as the great Illusion? Why did Mystery places come into existence in the most ancient times, the very times when man stood nearer to the Spirit?—those places which existed for the fostering of science, religion, art, and the practical life, and which were designed to point to reality, to truth, in contradistinction to that which represented in the merely external life the great Illusion in which man at first lives in his ordinary activities. Why those outstanding sages who educated their disciples in the sacred Mysteries of ancient times, who would lead them to truth as opposed to illusion—why all this?

Indeed, this question can be answered only when one's consideration of man himself becomes somewhat freer from prejudice and preconceptions.

"Know thyself!"—so resounds to us another ancient saying. And I might say that the whole aspiration of modern man to attain to spiritual knowledge arose from the fusion of these two sayings—"The world is Maya", from the Orient, and "Know thyself", out of ancient Greek wisdom.

But even in the most ancient Mysteries, the striving for actual truth had its origin in this twofold perception—that the world is really illusion and that man must attain to knowledge of himself.

It is, however, only through life itself that man can come to an understanding of this question: not through his thinking, but through the will alone, and through a complete identification of himself with that reality most immediately accessible to us human beings. Neither in full consciousness, nor in clear knowledge, but by means of intense feeling, every man, on whatever part of the earth he may be, says to himself,

NATURE IS THE GREAT ILLUSION

"Such as the outer world is which thou seest and hearest,—that thou thyself canst not be."

This is a profound experience. We must once for all make clear to our minds what this means when man says to himself: "Such as the outer world is, which thou seest, which thou hearest, which thou perceivest with thy other senses,—that thou canst not be."

We look at the plants; we see them come forth in spring with their young sprouts out of the roots; we see them unfold into blossoms in summer, and toward autumn as fruit. We see them come into being and pass away. We see their life enclosed within the span of a year. We see, to be sure, that some plants draw a hardening element, if I may so express it, from the earth, permeate themselves with this, and build themselves tree-trunks. While we were driving here yesterday evening by automobile in order to arrive quickly, we saw on the way old, old plants that had taken up a great deal of this earthy element, in order that their lives should not be compassed by one year, but that they might continue to live longer and bring forth ever new limbs on their trunks. Yet man has the opportunity to observe such plants as these also coming into existence and passing away.

Man sees the animals. He sees them come into existence and pass away. Finally, he does the same thing with the minerals. He observes what has been deposited in the earth in the form of minerals, in grand and mighty mountain ranges. In modern science he has come to know that even these grand mountain ranges come into existence and pass away. At last man turns to the conception—whether Ptolemaic or Copernican or derived from one or another of the ancient or the modern Mysteries—man comes to this conception: "What thou beholdest in the majestic stars, what shines upon thee from sun and moon with all their marvelous and intricate orbits,—all this likewise comes into existence and passes away." And besides this attribute of coming into existence and passing away, all this bears other attributes of such a nature that, if man is to know himself, he must not ascribe to himself a likeness to all that comes into existence and passes away,—to plants, minerals, sun, moon, and stars.

But man then comes to the conception: "I bear within myself something that is unlike what I see in my environment, what I hear in my environment. I must attain to the truth of my own being. This I do not find in what I see and hear.

In all the ancient Mysteries there was this craving to attain to the truth of the human being. In contrast with this truth of the human

INITIATE CONSCIOUSNESS

being that men sought, what comes into existence and passes away in external space was felt to be the great Illusion. And so, in order to know the human being, something was sought other than what is revealed by the outer senses. This other was felt to be a spiritual world.

How this spiritual world may rightly be sought is to be the subject of these lectures. For you can readily see that a man will at first wish to extend further the path he has been accustomed to use in investigating the sense-world. He will endeavor to continue for research in the spiritual world the very same method by which he has sought for the nature of the outer world. But if research in the sense-world yields only illusions in ordinary life, one may expect that the illusion will not diminish but will increase if one chooses for attaining knowledge in the spiritual world the same path chosen for knowledge of the sense-world. And, indeed, it is just so. This will become clear to us. If we investigate in the spiritual world as we investigate in the sense-world, the illusion cannot diminish, but must increase, and we become involved in an ever greater and stronger illusion as we continue sense-research into the spiritual sphere.

And again, if we have intimations* of the spiritual, if we have intimations vaguely in a dim mysticism, dream of the spiritual, then the spiritual certainly remains unknown to us. We merely have intimations of it. We merely believe; we know nothing of it. When we propose simply to continue this mysticism, this belief, these intimations, in the presence of the spiritual world, it will become, not better known to us, but ever more completely unknown.

Thus man may find, so to speak, two false ways. On the one hand, he conducts himself toward the spiritual world as toward the sense-world. The sense-world at first yields him illusion. If he seeks to extend the same path into the spiritual world, as ordinary spiritualists do, he arrives, not at a lesser, but at a greater illusion.

And there is the other way, not to wish to penetrate into the spiritual world with thorough-going and clear research, but to believe, to have mystic intimations. In this case the spiritual world remains unknown. The more one strives to continue this path of intimation, of mysticism, the more unknown becomes the spiritual world. In neither case do we enter the spiritual world. In one case the illusion becomes greater; in the

* The German word *Ahnung* is translated *intimation* in the sense of Wordsworth's "Intimations of Immortality from Recollections of Early Childhood."

NATURE IS THE GREAT ILLUSION

other, the ignorance becomes greater. In contrast with these two false ways, one must seek for the true way.

The True Ways to Spiritually Real Knowledge

If one would prepare oneself to find the true and genuine way to spiritually real knowledge, it is necessary to fix firmly in mind how impossible it is to pass from a knowledge of the illusion, in the sense used above, to a knowledge of the true self; or likewise from an intimation of the true self, from a mystical feeling of the true self, to a perception of the reality within the illusion.

Let us consider once for all, without prejudgment, what really occurs. One can never from a materialistic point of view so highly honor all the modern natural-scientific investigators—such as Darwin, Huxley, Spencer, and others as can one who knows the spiritual world. For these men, and many others since the time of Giordano Bruno, have really done an endless amount of work in order to understand that which in all ages has been seen in the Mysteries to be the great Illusion. We do not need to hold the theories of Darwin, Huxley, Spencer, Copernicus, and Galileo. Let men think theoretically what they will about the universe, we will have nothing to do with this; but we will simply clarify our minds as to the stimulation that these men have given toward the objective of seeing in detail in a purely material way into this or that organ in man, in the plant, in the animal, into this or that secret which holds sway in the stone. We must realize what has been discovered in our day as to life in glands, nerves, heart, brain, lungs, liver through the stimulation imparted by this research. In this way we shall arrive at a rightful appreciation. But with all these details of knowledge it is not possible to advance in the whole of actual life beyond a certain point. This I wish to illustrate to you in three examples.

It is possible to learn with extraordinary precision how the human ovum takes form, how this germ little by little shapes itself into the human embryo, how one by one it produces organs, how little organs arranged along the periphery give rise finally to the wonderful system of heart and blood vessels. All this can be learned.

It is possible to learn how wonderfully everything in the plant evolves in a material way from the roots up to the blossom and the seed. One can in this manner construct a whole world according to the conceptions one has formed, a world reaching even to the stars.

This has actually been done by our astronomical and astro-physical theorists. They have constructed out of a system of stellar nebulae a

world that has attained to increasingly definite structure, has been capable of evolving life out of itself, and so forth.

All this can be constructed. But in the end the thinker stands there and asks about his own being as a man, about the solution that must be given to the problem: "Know thyself." And, if he comes to a knowledge of that self only which is embraced within what he knows in connection with stone, plant, animal, with the human organs, with the human glandular and circulatory systems—what, in that case, does he know? He knows the world that man enters at birth and leaves at death. Nothing more.

But in the depths of his own being man feels that this is not his true and final boundary. And so, from the innermost center of his being, he must cry out in the presence of all the external knowledge that may come to him in such completeness and such splendor: "All this thou takest upon thee only between birth and death. What art thou in thine own true being?" At the very moment when the question of a knowledge of Nature and of man takes a religious direction, at that very moment that capacity of man's which looks into the world of the great Illusion comes to a stand-still. The problem "Know thyself, so that thou mayst know whence thou art in thine innermost being, whither thou goest in thine innermost being"—this problem, the problem of knowledge applied religiously, remains unsolved.

It was this that the ancient Mysteries made clear to their disciples even at their very portals: "Thou mayst know what thou wilt through the external senses, yet when thy question takes a religious direction, then the great problem of man, the great human riddle, remains unsolved."

Furthermore, we may be able to perceive with the utmost adequacy how the human countenance is formed, we may be able to perceive with the utmost adequacy how a man moves his arms and hands, how he walks and stands, we may attain to the most delicate feeling for the form of an animal, the form of a plant, just so far as we can know this through our senses,—yet the very moment we would apply in an artistic manner this feeling of ours, what we have thus grasped, there remains for us once more an unanswered question.

For how have men hitherto applied in the arts what they knew of the world? It was the Mysteries that inspired them to this in ancient times. Men learned this or that about Nature according to the powers of cognition then existent. But they deepened this knowledge by their perception of the spiritual.

We need go back only to ancient Greece. When we observe to-day a painter, a sculptor, he looks for a model—at least such was still always

NATURE IS THE GREAT ILLUSION

the case until recently, though it is less so today—he looks for a model. He wishes to copy something. He wishes to imitate something. He looks for a model. This the Greeks did not do. It is wrongly supposed that the Greeks did this. The Greek felt the spiritual man within himself. If he wished as a sculptor to model an arm in its movement, he knew: “In that which I see externally as a model, there the spiritual is concealed.” He knew that everything material is created according to the spiritual, and he strove in his own creating to follow the spiritual.

Even as late as the period of the Renaissance, the painter did not simply place himself before the model and look at this. This was only a stimulus to him. That which he knew from within as living in arm or hand, this he brought into movement. How man lives inwardly with the spirit—this he brought into his work. The mere external perception within the great Illusion, in Maya, the mere imitating of the model, leaves us standing where we are, not *in* man, but *before* man.

If the question is applied to art, and if we remain within the great Illusion, we face the great question of man, the mighty human riddles, without any answer.

Again, it was at the portals of the ancient Mysteries that the disciple who was to be initiated was made to know clearly: “If thou wilt remain within the external world of illusion, thou canst not penetrate within the being of man, nor yet within the being of another kingdom of Nature. Thou canst not become an artist.” On the path of art also the need was to set man face to face with the well-defined problem, “Know thyself.” At that time the need for spiritual knowledge was realized.

You will say: “But there are entirely materialistic sculptors, materialistic painters, and these can also achieve somewhat; these know very well how to unlock the secrets of the model and work these into the forms they fashion, into the stuffs they use.” To be sure, but whence have they this capacity? They do not of themselves know this. This is simply not perceived. They have learned it from the earlier painters; and these in turn from those still earlier. This is tradition. It is known how this was done by the earlier painters. Artists do not always say just this, because they themselves wish also to be talented. But they are not. It is simply known how the earliest of these early painters obtained the very secret itself through spiritual perceptions within the Mysteries. Earlier painters, earlier sculptors obtained it from the Mysteries; Raphael, Michelangelo obtained it from these painters who had received it in turn from the Mysteries.

But real art must be created out of the spiritual. Otherwise it simply cannot be done. The moment we face man, our perception of the great Illusion, of Maya, leaves unsolved the riddle of life, the riddle of man. If we wish to arrive again at the original in art, at creative art, here again we must possess a vision of the spiritual world.

A third example. As a botanist, a zoologist, you may know in a wonderful way every plant form accessible to you. In physiological chemistry you may describe the processes that occur within plants. You can learn the processes whereby nutriment is metamorphosed in the digestive organs and in the blood and further on even into the nerves. All this you can learn to know. You may become a very keen anatomist or physiologist or botanist or zoologist, and investigate very much within the world of the great Illusion. But, if you wish to deal with man curatively, medicinally, by means of all these forms of knowledge, if you wish to find the path from the nature of man—even from the inner nature of man—to his being, this cannot be done.

You will say: "But there are plenty of materialistically-minded physicians who desire to know nothing whatever of the spiritual world, who are guided only by what can be investigated by means of natural science, and yet they do perform cures.

Yes, but why do they perform cures? They do so, likewise, because they have the tradition from an ancient world-conception. Ancient medicines also were derived from the Mysteries, but they all possess a remarkable characteristic. If you take up an ancient prescription, it is enormously complicated; very much was required in order to produce it and to apply it to that to which one was told it should be applied, according to the ancient tradition.

If you had entered one of the ancient Mysteries and had asked a physician of the Mysteries how such a prescription had come about, he would not have replied: "I make chemical researches; first I simply investigate whether the substances are related so and so to one another, and then I use this with the sick person and observe the effects." The physician of the Mysteries would never have said this to you; it would not have occurred to him. Men simply do not know how this was in earlier times. He would have replied to you: "I live in the laboratory"—if we wish to call it that—"which is conducted for me in accordance with the Mysteries; and, when I discover a medicine, it is the gods who have told me of it." For he was quite clear in his mind that, through the whole mood generated in his laboratory, he was brought into living intercourse with the spiritual world. Spiritual beings became just as truly

NATURE IS THE GREAT ILLUSION

present for him there as under other circumstances men are present. He then became conscious of the fact that, through the influence of spiritual beings in the spiritual world, he could be something more than without such an influence. Thus he mixed his complicated prescription. Not according to a knowledge of Nature, but after a divine fashion, he mixed it. Within these very Mysteries men knew that, if they wished to deal with man, they must not remain within the Illusion; they must penetrate through to the truth of the divine world.

Men are much further advanced today in their external knowledge than were the ancients with their Mysteries. But the path must be rediscovered. For this is the third thing that I wished to set before you as an example. If a person is equipped with the most comprehensive knowledge of Nature—that is, of the great Illusion—and he wishes to produce cures, he stands again with unanswered questions in the presence of human life, of the human riddle. If he proceeds from the illusion to man, from the saying "Nature is the great Illusion" to the saying "Know thyself", as this must be understood in healing also, he cannot advance a single step.

Thus we may say on the basis of these three examples that a man who desires to throw a bridge across from the world of the great Illusion, from Maya, to the "Know thyself" sees that he stands face to face with Nothingness—if he takes the illusion as his point of departure—the moment he seeks to deal in religious feeling with the human being, or creatively as artist, or with healing as physician. He cannot do these things unless he passes over to an entirely different knowledge from the knowledge of external Nature, the knowledge of the great Illusion, of Maya.

Knowledge of the World in its Totality through Spiritual

Perception within the Physical Facts

We shall now institute a comparison between the manner in which men sought in ancient times from the realm of the Mysteries to develop a total knowledge of the world, and the manner in which men seek to do this today, in order that we may thereby get our bearings as to the path to such a total knowledge of the world.

Utterly different was the way in which men spoke some thousands of years ago about the world and its being from the way in which those learned men speak today who claim to possess authority. Let us transport ourselves backward some thousands of years to the time when a brilliant majestic knowledge flourished in western Asia, out of the sacred Mys-

teries; let us through a few characteristic strokes deepen our understanding of the character of that knowledge.

At that time something like the following was taught in ancient Chaldaea:—When a man directs the gaze of his soul, of his spirit, to the wonderful contrast between his life while asleep (consciousness is dulled; man knows nothing of his life) and the life that he leads when awake (all is luminous about the man; he knows of his own life), he then experiences the outermost boundaries of existence to which he can attain through the forces of his soul.

Quite differently was this interchange between sleeping and waking felt thousands of years ago. Sleep was not so unconscious; the waking state was not so fully conscious. During sleep men became aware of varying mighty pictures, the weaving-flowing world-life; while they slept, they were in the midst of the essentially real.

The fact that sleep has become so unconscious is related to the evolution of man. On the other hand, some thousands of years ago the waking state was not so bright, not so illuminated as it is today. Things did not possess firm outlines; they were blurred. There still flashed out of them all sorts of spiritual being. There was no such brusque transition between waking and sleeping. Yet men could distinguish the two states, and they called all that was experienced in the waking state something like "Apsu". That was the world of the waking state.

The state in which a person was while asleep—the weaving-welling—that through which he could not so easily distinguish between mineral, plant, and animal as he could do when awake,—this was called "tiamaat"—"tiamaat."

Now, in the Chaldaean Mysteries it was taught that man is more fully within the true, within the real, while he sleeps and weaves in tiamaat than while he lives in the waking state among the minerals, plants, and animals; that tiamaat is more primal, more united with the human undulation, than apsu; that apsu was more unknown; that tiamaat represented what lies close to man himself.

But in the course of time changes occurred in tiamaat. Thus were the disciples informed and taught in the Mysteries. Out of the weaving and the life there arose demon forms, horse-like forms with human heads, lion-like forms with heads of angels. They arose out of the tissue of tiamaat. That which lived there in the forms of demons became hostile to man.

NATURE IS THE GREAT ILLUSION

But there entered the world then a mighty Being, Ea. Whoever has a feeling today for sound feels in the harmony of E and A* a reference to that mighty Being who stood beside man as a helper in the sense of these ancient Mystery-teachings when the demons coming out of tiamaat were also mighty:—*Ea, Ia*, which later, when the particle for *existence* was prefixed, became *Soph Ea, Sophia*. *Ea*—approximately that which we indicate by the abstract term *Wisdom*—the wisdom that rules in all things; *Ea*, the wisdom holding sway in all things—*Sophia*. *Soph* is a particle which denotes approximately the participle *being*. *Sophia*, *Sopheia*, *Sopheia*, the ruling Wisdom, the Wisdom holding sway over all, sent to man a son, the son whom the men of that time named Marduk, whom we are accustomed to designate in a somewhat later terminology Michael, as the ruling member of the hierarchy of archangels, Michael. This is the same Being as Marduk, the son of Ea, Wisdom—Marduk-Michael.

And Marduk-Michael—such was the Mystery-teaching—was mighty, great, and powerful. And all those demon-beings—such as, horses with human heads, forms of lions with heads of angels—all those weaving, welling demons stood in their whole array confronting him as the great tiamaat. He was mighty—Marduk-Michael—to rule the storm wind which rushed through the world. All tiamaat (all this was represented as essentially real, and rightly so, for thus did men see it, as real) all these demons together formed a mighty dragon, which set himself forth raging like fire as the Adversary, as the sum-total of the demon-powers which were born of tiamaat, of the Night. As their Being, raging like fire, encountered Marduk-Michael, he first thrust other weapons into the demon and then hurled into his vitals the whole power of the storm-wind, and the Being tiamaat burst asunder and rolled apart, and scattered into all the world. Then Marduk-Michael was able to form the heavens above and the earth below. Thus arose that which is above and that which is beneath.

Thus were men taught in the Mysteries: “The great son of Ea, Wisdom, has mastered tiamaat and has formed out of one part of tiamaat the heavens above and out of another part the earth beneath. Look, O man, up to the stars, and thou beholdest a part of that which Marduk-Michael has formed above out of the terrible abysses of tiamaat for the healing of man.

* That is, E as in *they* and A as in *ah*!

"And, if thou lookest beneath, where the plants grow out of the mineral-permeated earth, where the animals take on their forms, thou findest there another part which the son of Ea, Wisdom, has transmuted out of tiamaat for the healing of man."

Thus the humanity of that ancient time in old Chaldaea looked back to a shaping process in the world, to something possessed of real being. All this was felt by man as real being. These demon-forms that peopled the night, all that Marduk-Michael formed out of the shapes of Night, out of the mighty weaving Beings that I have described to you, all that he formed as the heavens above and the earth below, all that shines upon us from the stars,—all this was transformed demons, transformed by Marduk-Michael. All that grows for us out of the earth itself,—all this was hide transmuted by Marduk-Michael, transformed tissue of tiamaat. So did man in ancient times look upon that which he could represent to himself through the ancient forces of the soul. This was knowledge.

The leaders of the Mysteries then prepared their disciples in complete secrecy, prepared them as to the powers of their souls; and, when the disciples had evolved such powers of soul, they were then able to learn the first elements of what we give to school children as the earliest rudiments of such knowledge:—that the sun is at rest and the earth revolves round it; that worlds have been formed out of nebulae. This teaching concerning Nature, such as we give today to school children—this was the great Secret. On the other hand that which was openly taught to everybody was what I have related to you concerning the deeds of Marduk-Michael. Today we learn in our schools—although these have nothing of the Mysteries in them—in our universities but also even in the lower schools all the way down to the elementary schools, what the Copernican world-conception contains as astro-physical world-knowledge. This the ancient sages had to attain and could attain only after long preparation. What every schoolboy knows today could be known in ancient times only when one had become an "initiate".

There was a time—this lies even further back than the wisdom of the ancient Chaldaean Mystery-system—when men talked only of such things as I have described to you: of Ea, of Marduk-Michael, of apsu and tiamaat. Only of such things did those men speak. At that period they shrank from all such things as those whimsical Mystery-teachers said concerning the motions of the stars, the motion of the sun. They wished to inquire into that alone which presented itself to man—although in the more real form of ancient clairvoyance. Men scorned what was attained by the ancient initiate teachers and their disciples.

NATURE IS THE GREAT ILLUSION

Then came the time when the primeval wisdom out of the Orient was gradually made ready. At that time men prized both kinds of knowledge. They prized what they possessed in the very life of the essential being of the spiritual world as this lived itself out; they prized, for example, what consisted of the deeds of the spiritual being Marduk-Michael; they prized likewise what could be drawn on a black-board: for instance, the sun in the midst, and round about it the stars moving in cycles and epicycles. Men prized all of this.

Later came the time when man no longer possessed this capacity of seeing into the spiritual world, the worlds of gods and demons, the time when the other knowledge especially developed, the intellectual knowledge, that knowledge of which the present-day man is so proud, which has developed gradually to its culmination approximately in our own age.

In the external world we stand today approximately in that period in which man scorns the spiritual just as the material was scorned in ancient times by those to whom the spiritual was self-evident.

We must find our way vitally into times when we shall again be capable of receiving what spiritual knowledge gives in the form of essential spiritual content, together with what is taught by astronomers, astrophysicists, zoologists, and biologists.

This time has arrived. Man must direct his life toward this time if he would perform his mission, if he would again attain to religious art, to the knowledge of healing, and so forth.

Thus in ancient times the spiritual shone among men, but the material was scorned, and then came a time when man took up materialistic knowledge, which has now become great and has overwhelmed his spirituality. But just as man mistakenly lived in ancient times in the spiritual alone and scorned the external world, and just as he has erroneously scorned the spiritual in the age when he prized the material—so must there now come a time when man shall return again from the comprehensive and wonderful knowledge of the external world to a new Mystery-knowledge.

Now that materialistic knowledge, which has grown to be so wonderful, has torn away one fragment after another from the ancient spirituality, so that at length, like primeval structures, it has left no trace of itself upon the earth save the last residue, such as one unearths of ancient material structures,—so we must now return again to a spirituality, but with a full knowledge of that which we can point out when we excavate, so to speak, in history as we look back to the earlier periods on earth. We

INITIATE CONSCIOUSNESS

must come again to such a spirituality through a new religiously deepened artistic moulding, through a new knowledge of the Spirit, a knowledge penetrating deep into the being of man, through a technique of healing.

These are three examples that I have brought before you today, in order to build up again Mysteries before which we shall stand as before something that can bring to us a knowledge of the total Being of the world and to a treatment of man for the healing of humanity in the sense of that totality, not merely the one-sided materialistic reality.

II

THE THREE WORLDS AND THEIR REFLECTIONS

Differences of Consciousness between the Ancient and the Modern Age

If one wishes to form a conception of spiritual research, one must, first of all, gain a concept of different states of consciousness that are possible to the human soul. In the ordinary life which man lives on earth today, in this age, he is in a perfectly definite state of consciousness. This state of consciousness is characterized by the fact that man experiences a certain distinction between the waking and the sleeping state which harmonizes approximately, even though not exactly corresponding in time, with the passage of the sun around the earth—in reality the rotation of the earth on its axis. To be sure, the order of things to which I am here referring has in our day been somewhat disturbed. But, if we look back into times not very remote, when life was systematic, we find that man generally worked approximately from sunrise to sunset and slept from sunset to sunrise.

In our day this has been somewhat disturbed. Indeed, I have known persons who reversed the thing, sleeping by day and remaining awake at night. I have often inquired after the reason for this. Then the persons concerned—those of my acquaintance were for the most part poets or men of letters—have said this practice belonged to the art of writing poetry. But on no occasion when I have come upon these persons at night have I found them engaged in writing poetry!

Now, this is precisely what I should like to point out: that for the present-day consciousness the most important fact is that one remains awake during the period of sunlight, so to speak, or for a time corresponding in duration to this period, and is asleep for a period corresponding in duration to the night.

But very much besides is associated with a consciousness that has such an experience. Connected therewith is the fact that men place a very definite value upon sense-perceptions. They consider sense-perceptions to be the most essential reality. And, when men pass from sense-perceptions to ideas, they feel that an idea is merely something that has been thought, something not so real as are sense-perceptions.

Man looks upon a chair today as something real. He can thrust it against the floor. He also hears this. He looks upon this as something

entirely real. He knows, moreover, that he can sit on the chair. The idea of the chair does not seem to him something real. If he strikes the idea, which he believes he holds in his head, he hears nothing. Nor does he believe—and he is quite right for the present constitution of man—that he can seat himself on the idea of a chair. You would all certainly be dissatisfied if we had placed only ideas of chairs in this hall for you!

But much besides is associated with this experience of a consciousness that conforms with the sun. Such was not the case with those men who received their instruction, the impulses to all their life-relationships, from the Mysteries—for example, the Chaldaeans to whom I referred yesterday. The life of these men, even in their consciousness, was entirely unlike that of the men of today.

First of all, I can draw upon an externality which will make clear to you the distinction between the human consciousness of that age and that of today.

With our reckoning of the year, counting a year as 365 days, we are not entirely successful. If we should continue to count thus through the centuries, always counting 365 days for a year, something would finally result quite out of keeping with the solstitial points. We should fall behind the sun in its positions. So we do this:—every fourth year we insert a day. Then we come out approximately in harmony with the positions of the sun in the course of very long stretches of time.

How did the Chaldaeans manage this in their most ancient period? Not as we do. For long stretches of time they had a reckoning corresponding to ours, but they arrived at it in a different way. Since they counted 360 days as a year, they found it necessary after every sixth year to insert a month—not a leap year each fourth year like ours, with an intercalary day, but an intercalary month after six years. Thus they had six years of twelve months each and then one year, the seventh, with thirteen months; six years with twelve months and again a seventh with thirteen; and so forth.

Note that present-day scholars record such facts. They say it was so. But it is not known that such things were associated with radical modifications in the states of human consciousness. Those men who did not insert a day every fourth year but inserted a month after six years beheld the world quite otherwise than we do. Why? Because they did not by any means feel this difference between day and night as we do today. They did not experience, as I indicated yesterday, such clarity and luminousness by day as do we. If any one with the present-day consciousness stands here and looks down into the hall, he sees men thus—

well, as you know,—with sharp outlines. In some cases they are more widely separated, in others closer together, etc., but one sees men with sharp outlines.

Such was not the case with those who received their impulses from the ancient Chaldaean Mysteries. It was quite different with them. Every one at that time saw this:—At that time one saw men seated (if I may now use this picture: not as we sit today; such was not the practice then) but one saw men seated surrounded by an auric mist, which was considered a part of the man. And, whereas today one sees in such philistine fashion each man sitting sharply outlined on his chair, and the whole thing appears in such a way that one can quite conveniently count, in that time one would have seen in such fashion that the left and right blocks of seats would have appeared in a sort of auric cloud moving like a gas—here a cloud, there a cloud, and then darker places; and these darker places would have indicated the persons.

Not in the later, but in the earliest Chaldaean period, one would have seen this picture in that fashion. By day only the places within the auric mist-forms would have appeared dark. At night one would have seen something very similar and even in the sleeping state; for this was not so deep at that time as it is now. It was more dreamy. One would not have seen this as one would see it today. If some one were asleep today and you were all seated here, he would see nothing whatever, even though you were all seated here. Such sleep was at that time not attained, but even in sleep one saw the dream-form of the auric clouds left and right, and within these the single persons as light-forms: by day, dark within the auric cloud; by night, light forms in the auric cloud.

So then, there was at that time no such great distinction in perception as exists at present between the relationships of day and those of night.

So likewise men did not then experience the distinction between the sun in the heavens and the sun absent during the night, but they experienced the facts in such a way that they saw the sun by day as a globe or a disc of light—roundabout it, however, a wonderful solar aura in a fashion which may be represented somewhat as follows.*

Men had the following mental picture:—There beneath is the earth, with water over it everywhere above, and still higher snow lying. From

* Indicated on the blackboard.

there overhead, they imagined, came the Euphrates. Then they thought of air as being above all of this. They saw the sun passing overhead, encompassed in a wonderfully beautiful aura. The sun went this way from east to west.

Men then conceived that something existed of which one might say in a certain sense—as one might speak today of a tube: “In the evening the sun goes into this tube; in the morning it comes out again.”

But men saw the sun inside this tube. And they saw the sun by night somewhat as follows: In the center, a greenish blue luminosity and roundabout this yellowish red. So did men conceive the sun—in the morning coming out of the tube, in the center bright, and enclosed roundabout in an aura. It passes across the dome of the sky; slips into the sky in the west; into the tube; becomes darkened; has an aura, however, which rays out beyond the limits of the tube; and thus it sinks farther beneath. Men spoke of a tube, of a cavity, because indeed they beheld the sun darkened, black. Men expressed what they saw.

Thus, when men looked up to the sky with its sun, they did not perceive so clearly defined as today the distinction between day and night.

On the other hand, men saw something else in that age very distinctly. A man would look back at his childhood. He had completed six, seven years of his life. Then he would see himself still actually encased in the divine in which he had been before descending to the earth. He would see himself between the seventh and the fourteenth year slip somewhat out of the auric spiritual egg; slip out still further to the twentieth year. Only when he was in his twenties would he feel himself quite truly on the earth. At that age he perceived somewhat more sharply the distinction between day and night.

A man saw in the case of his own being an evolution which progressed by stages of six or seven years. This harmonized for him with the course of the moon, not that of the sun. The moon which appears during a period of twenty-eight days first full and then less illuminated harmonized for a man with what he himself experienced through the number six, seven in his own course of life. One had the feeling: “What the moon does in one month, a man does in twenty-eight years, four times seven years.”

This was expressed in the external reckoning of time: after six years a seventh intercalary month was inserted. Men reckoned by the moon, not by the sun.

Moreover, men did not look upon external Nature as we do today. Today while we are awake we see external Nature in sharp outlines,

unspiritually. At that time men saw external Nature both by day and by night, only not in sharp outlines; they saw Nature spiritually, aurically. Today we see everything by day, nothing by night. This is expressed in the fact that we attribute to the sun the importance of causing the distinction between day and night.

This importance did not belong to the sun for the ancient Chaldeans in their Mystery-wisdom, but the moon possessed this importance, because this showed in its form a copy of that through which man himself passed in his growth. Men then gave more attention to man and his evolution. One then felt oneself quite differently as a child, as a youth, and as an adult; whereas today one does not feel this at all. There is no longer so great a distinction between the first seven years and the second, as one looks back upon them. Today children are already clever,—oh, so clever that one cannot get along with them at all. We must think out special methods of education even to manage at all with the children. They are as clever as their elders. And, indeed, all men are clever alike, no matter what their ages may be.

Such was by no means the case in ancient Chaldaea. The children were then spiritually such that they still remained encased within the divine-spiritual, and a man was aware later that, while he was young, he still remained within the divine-spiritual and only afterwards became earthly: crept out of the auric egg. A man did not reckon by what the sun caused but counted by the moon, in the pictures which the moon showed in the sky arranged in an order of sevens: according to these did men count. It was for this reason that men interjected one month each seventh year—a practice relating to the moon.

But these external indications of the evolution of civilization—the fact that we reckon now by intercalary days and the Chaldaeans did this with intercalary months—indicates in reality that the distinction in consciousness between day and night did not exist for the ancient Chaldaeans, but in its place immense distinctions in consciousness between individual ages in a man's life.

Today we say, as we rub the sleep from our eyes: "I have slept." The ancient Chaldaeans awoke in their twenty-first, twenty-second year, became clear in their perception of the world, and said: "I have slept up to my twenty-first (or twenty-second) year," believing that they would live in a waking state into the fifties, but that they would not by any means fall asleep later as old men but would come into a far more luminously conscious life. For this reason old men were looked upon as those who were wise, who now passed, with all they had acquired since

the twentieth year, into the world of sleep, but there became unusually clairvoyant.

Thus the ancient Chaldaeans experienced three states of consciousness. We experience two—the third merely indicated as the dream-state: the states of waking, sleeping, dreaming. These three states the ancient Chaldaean did not experience thus in the interchange of day and night. He experienced a dim, sleeping consciousness till his twentieth year; then a consciousness in which he lived with the world, a waking consciousness, in which he said he had awaked, up to the fifties. Finally a state in which others said of him: "He takes his earthly consciousness into the spiritual world. He is now such a person that he knows more than other men."

Men looked up to the aged as those who possessed knowledge. Today we do not do so. Today we look upon the aged as old simpletons who have become feeble-minded. Just this is the great distinction that penetrates into the very constitution of man's life.

This distinction one must clearly understand, for it has a tremendous significance for the being of man. One learns to know the world only when one understands what was the state of consciousness existing in childhood, for example, in ancient Chaldaeae. It was like—that is, it was not like, but it bore a resemblance to—our dream-state. But it was a far more living dream-state. It was a dream-state in which men did things. Today this occurs as a diseased condition. What is nowadays an illness was among the ancient Chaldaeans a state of consciousness of children. And the daytime state, which we today experience in such commonplace philistine fashion, was also not yet existent. I say "philistine," for the fact that we perceive all men within their physical outlines is really philistine. Certainly this will not be admitted, but it is true. This state was likewise not yet existent in ancient Chaldaeae, but one then saw men as I have explained to you, physically and aurically. And in old age one saw through man into the soul.

There was a third state of consciousness which has now been obliterated, for with us it is that of dreamless sleep. The one may be compared with the other.

Thus, when we consider the matter historically, we see that, the farther back we go, the more do the different states of human consciousness that we meet differentiate themselves; whereas today we can certainly make no great display with the states of consciousness we possess in ordinary life.

THREE WORLDS AND THEIR REFLECTIONS

What man experiences when he sleeps without dreaming is considered of no value whatever, for he generally has very little to relate about this.

Even today there are still a very few persons who are able to tell us what they have experienced in dreamless sleep, but of such persons there are exceedingly few. Dreams, men say, are fantasies; and they consider the waking state as the respectable state, that which one can in a measure lay hold upon.

Such was not the case with the ancient Chaldaeans. The state of consciousness of childhood with its living dreams, which even directed one's activities, was considered the state in which children still remained half-encased in the pre-earthly life, in which, when they said something, they could tell one what pertained to the divine world. One listened to children because one had this knowledge: "They have brought much with them out of the divine world." Children were then looked upon quite differently.

Then came the state of consciousness in which men were of the earth and yet of the soul as to their auras. And there was also the state of consciousness of the aged. When one listened to them, one had the clear realization that one was learning something about the spiritual world; that information was being given to one as to what was happening in the spiritual world.

And as to those who went higher and higher in the Mysteries, of these it was said: "When they are fifty or more years old, they rise above the merely solar and enter into the truly spiritual; from being sun-heroes, they become Fathers—Fathers who stand in relation with the spiritual home of humanity.

I have wished thus to point out to you on the basis of history how different states of consciousness exist in man.

Natural Creative Fantasy in Dreams during the Present Age

In order that we may consider the states of human consciousness, let us first set aside the state of dreamless sleep in the contemporary man and consider what is quite familiar to all of you—the ordinary waking state, which you possess when you say: "I am awake. I see the objects round about me here. I see the other persons. I hear them speak to me. I have dealings with them," etc. Then let us take the second state, with which also you are all familiar, in which you consider yourself asleep, but in which dreams arise out of sleep—often very frightening, often wonderfully satisfying—of which you have to say, if you are in a sound

condition of life: "These are things not belonging to the ordinary life of our day, which come into existence and weave themselves out of some sort of natural fantasy, which throng upon man in the most varied ways." The utterly commonplace person will pay little attention to dreams. The superstitious person will receive from them some sort of external meaning. The poetic person, however, not commonplace and not superstitious, still pays attention to this wonderful dream-weaving and dream-life. For something there forces it way up from the natural depths of the human being which is not to be interpreted, of course, after the manner of the superstitious person, but which, none the less, points to the fact that even the sleeping person still experiences something from his natural being that rises like clouds, like mist—as, indeed, even mountains rise in the course of long ages, and again sink away. Only, in the dream-experience this all passes quickly, whereas in the universe forms rise and sink away slowly.

Dreams have still another characteristic. We dream of snakes coiled about us, of snakes, indeed, that crawl about our bodies. Especially may those who take cocaine, for example, in a harmful way have this dream of serpents in an especially intense form. Whoever yields himself to the vice of eating cocaine will have dream-serpents crawling out of all the angles of his body in his dream-perception even while he is not asleep.

Thus we may say that we look upon dreams of the kind thus described. When we pay attention to life, we shall always see that there are dreams of such a character as to indicate to us that something within our own bodies is out of order. When we have such serpent dreams, we infer a digestive disturbance. The windings of the digestive organs are symbolized in the dream-perception by the windings of the serpents.

Or some one dreams that he goes for a walk, and he comes suddenly to a place where an absolutely white pillar suddenly rises up, which is, however, defective at the top—a white stone pillar, a stone column, which at its top is defective. In his dream he becomes ill at ease about the defective upper part of the pillar. He wakes—the toothache! He feels unconsciously compelled to take hold of one or another of his teeth. (I refer to the ordinary man of today, not a man of ancient times, who lived above such things.) A man belonging truly to this age says: "Now I must go to the dentist. A small filling is needed here. This tooth is defective."

What, then, has happened? This whole experience of the tooth, accompanied by pain, which represents a disorder in the entire organism, images itself in a symbolic picture. The tooth is a "white pillar," some-

what defective, somewhat crumbled away. In dream pictures we become aware of something really within ourselves.

Or we may dream vividly, on the contrary, that we are in a room and that we are entirely unable to breathe. In our dream we get into an inner unrest, which is, however, entirely a dream-experience. There—we had not seen it before—in a corner stands a stove that is extremely hot. It is excessively heated. Oh, now we know in our dream why we can't breathe: it is hot in the room! All this in a dream. We awake—we have a throbbing heart-beat and a very rapid pulse. The circulation, which has become disordered, is symbolized thus externally in the dream. Something is there, something that is in ourselves; we become aware of it, but we do not become aware of it as during the day. We become aware of it in symbolic pictures.

Or, on the other hand, we dream that somewhere outside the windows the sun is intensely bright. But the sunlight disturbs us. We become restless in our dream over this shining sun, with which we are ordinarily pleased. We wake—the neighboring house is afire. An external occurrence symbolizes itself, not as it really is, but in an entirely different picture.

Thus we see there is a natural creative fantasy in dreams. The external expresses itself in dreams.

But we need not stop here. The dream may aspire, so to speak, to have its own inner significance and essential being. We dream of something or other, and the dream, which is, of course, represented to us in pictures, cannot be traced back to anything external. When we gradually get hold of the thing, we say that an entirely different world has been expressed in the dream. There are other beings in action here. We encounter a demonic or beautiful elf-like being. So that not only is our ordinary physical world of the senses represented pictorially in dreams as this exists within us and outside us; a world entirely unlike our own may also find its way into our dreams. Men may dream in sensible dream-pictures of the higher supersensible world.

Thus the present-day man has the dream-consciousness side by side with the customary consciousness. And one must actually say that susceptibility to dreams makes one a poet. Men who cannot dream will always remain bad poets. For, in order to be a poet, and especially to be an artist—an artist in any realm of art—one must translate into waking fantasy that which appears naturally in dreams.

One, for example, who dreams in such a way that external things are symbolized for him, as the burning house next door was symbolized

INITIATE CONSCIOUSNESS

by the sun shining into the room, will feel impelled to compose music on the day after he has had such a dream. He is a musician.

One who experiences his own heart-beats, let us say, as a baking-hot stove will feel impelled on the next day to model or to create an architectural form. He is an architect or sculptor or painter.

These things are bound together as I have pictured them. In ordinary consciousness the thing remains at the point I have described. But it is possible to go further. One can develop this ordinary consciousness as I have explained in my books—in *Knowledge of the Higher World and Its Attainment* or *An Outline of Occult Science*. One can develop the ordinary consciousness by following certain soul-exercises—we shall have occasion to speak further of these—so that one renders the whole life of thinking, of feeling, of willing more active by giving oneself over to certain very definite conceptions and also combinations of speech, until the thoughts become like tangible things, the feelings like living beings. I shall have occasion later to describe this.

Then something comes about which is the beginning of a modern initiation. Then it comes to pass that we continue to dream even by day. But here I have come to a point where misunderstanding easily occurs. Any one who quite naturally falls into dreams by day—he and his dreams are not to be especially prized. Only one who, in spite of his day-dreams, is as wide awake as are other men, and yet can go on dreaming, because he has rendered feeling and thinking far more active within him than these are in other men—only he begins to be an initiate. When one has arrived at this point, the following comes about. One still sees—since one is a rational man, not less rational than others during the day, does not do all sorts of odd tricks because one is dreaming, but is just as sensible by day as other rational men—then one sees a man, on the one hand, as he exists to the ordinary consciousness: sees the shape of his nose, the color of his eyes, the neat or ugly condition of his hair and the like. One sees everything—but then one begins to dream something else roundabout the man, to dream the aura, and to see spiritually the inner spiritual significance of conduct between men. One begins to have in full waking consciousness significant dreams possessed of reality. Dreaming does not cease when one wakes in the morning; it continues even till one goes to sleep and then during sleep it is transformed. But it possesses meaning. That which one then sees in men is truly there as to their souls. What one sees in conduct is truly spiritually there. One is engaged in an activity such as occurs otherwise in mere reminiscence or mere dreaming, but one is dreaming spiritual reality.

THREE WORLDS AND THEIR REFLECTIONS

A second state of consciousness has been added to the first. Day-dreaming becomes a higher perceiving of reality than is ordinary vision in commonplace life. One sees during full waking consciousness something added to ordinary reality which is a higher reality.

Dreaming takes us away from reality. It gives us only a fantastic patchwork. But what is dreamed by day in the manner described, in which everything mingles (the individual human forms mingle in it, the animals, the plants mingle in it); where human action takes on meaning to our perception, so that spiritual content lies in this action,—all this gives us something in addition to ordinary reality, makes this reality richer.

And now there is actually added to what is perceived in ordinary consciousness a second something, and we begin to see the world in an utterly different way. This perceiving otherwise manifests itself most strikingly when we look at the animal, at the animal kingdom.

This animal kingdom now appears to one in such fashion that one says: "But what, then, have I really been seeing hitherto? I have seen only a part of this world. What I have heretofore been seeing is by no means all that pertains to the animal. Indeed, I have seen only the external part of the animals."

An entirely new world is added to that of the animals, so that for every species of animals—for all lions, for all tigers, for all the various animal species, there is something which resembles a human being, which really resembles a human being. So an animal type becomes something very peculiar. It can scarcely be represented in the form of a human being; but I pray you to do this in the following manner.

Imagine that you have in a certain way supplemented your body. Bind a thread to each finger of your hand, ten threads, and at the end of each thread a ball at a certain distance painted over, let us say, with all sorts of figures. Thus you have ten such cords. Then set up a tremendously nimble play of your fingers so that these make all possible sorts of motions. Now do the same thing with your toes. Tie a thread to each toe, and a ball with figures at the end of every thread. Now accustom yourself to spring so skilfully and to move the toes so skilfully that something quite wonderful results from this form. Every finger is much longer and has such a ball at its end, with figures on it, and every toe has the same thing.

Imagine that you see this now in connection with your human form. Your soul controls all this. Every ball is a unit, but in the moment when one sees all this, one believes that all this belongs together.

You are not so united with the balls and cords as with your fingers and toes, yet you control the whole thing. It is all a unity. When you begin to manage all this as I have described, then you see above there * the lion-soul, and the individual lions hang from it like the balls. This is a unity. Previously, when you have the twenty balls lying at rest, and look at the twenty, this is then a world in itself. But you now come and add the man to this, add the whole inner mobility to it—then it becomes something quite new. So it is with your perception. You see the lions moving about singly. This is like the balls lying about. Now you look at the self-conscious lion-soul, which is, indeed, like a human being in the spiritual world, and you see the single lions as if attached like the balls. You have risen to an entirely new order of being.

And thus do you ascend likewise to new orders of being for everything in the animal kingdom. Animals also have something pertaining to them that is of the nature of soul, as have men, only this is not in the world in which man has his soul-nature. When men go through the world, they bear their souls quite obviously about with them on the earth in full self-consciousness. You can throw your self-consciousness at every man's head. A lion cannot do this. But there is a second world. It borders on this world in which we can throw out self-consciousness at every man's head. Above there, however, the lion-souls do this. For them the single lions are only such dancing balls. So that, especially when we observe the animal world in its real being, we are astounded by a consciousness that we have acquired. A second world is added to this.

Then we say to ourselves: "Indeed, we as men are also really in that world. But we draw that world down to the ordinary earthly world. The animal leaves something up there—his species-soul, his group-soul—and goes about on the earth with only that which moves about there on all-fours. We draw down to the earth what the animal leaves up there; we receive thereby a body otherwise formed than that of the animal, but we draw that element down below."

Thus we may say: "What is within us belongs to this higher world, only we as men draw it down to the earthly world."

Thus, you see, we become acquainted with an entirely different world, a world which we perceive first in connection with the animals. But we must have a different consciousness. We must bring the dream-consciousness to a waking state; then we shall be able to see into something further which exists in the animal world.

* Diagramed on the blackboard.

THREE WORLDS AND THEIR REFLECTIONS

One who can do this calls this second world the soul-world as contrasted with the physical world, or the soul-plane, the astral plane, as contrasted with the physical plane.

This astral plane, or astral world, as contrasted with the physical world, is attained by means of a different state of consciousness. We must, therefore, familiarize ourselves with the fact that different states of consciousness enable us to see into worlds that are not the world of ordinary life.

Further Energizing of the Life of the Soul

One can advance still further in the energizing of the soul-life and the strengthening of its forces. One may not only meditate, concentrate, as I have described this in the books previously mentioned, but one can strive to put again out of the soul that which one holds there as a strong content of soul. Thus, after having first intensified the life of the soul with all one's might, after having rendered thinking and feeling very strong, one now reduces all this again to a weak condition, reduces it to nothing. Thus is established the condition which may be called that of the "empty consciousness."

Now, in the ordinary state of consciousness, when a man renders his consciousness empty, he falls asleep. This can be tested experimentally. We have a person. We deprive him first of sensations through the eyes, so that he is in the dark. We deprive him of all sensation of hearing, so that he is in silence, is without sound. Then we strive to take away also the other sensations. The person will gradually fall asleep.

But this is not the case when a person has first strengthened his thinking and feeling. He can then quite voluntarily empty his consciousness and he remains awake. He does nothing except what he chooses to do: he remains awake of his own choice. He does not fall asleep. But he no longer has before him the sense-world. He no longer has his ordinary thoughts and memories. He has an empty consciousness. But there enters immediately into this empty consciousness a real spiritual world. Just as the sense-world with its colors, its tones, with its opulence of warmth enters the customary day-consciousness, so does a spiritual world enter into this empty consciousness. When we have first made our consciousness both awake and empty, we are surrounded by a spiritual world.

Here again we can become aware in a very striking way of this new consciousness and this relationship to a spiritual world through something

INITIATE CONSCIOUSNESS

in external Nature. As we have previously become aware in a sense of the second stratum of consciousness through the different manner in which we perceive the animals, so we can now become aware of this changed consciousness, the appearance of a new stratum of consciousness, through the entirely changed manner in which we perceive the plants, the plant world of the earth.

How do we perceive the plant world in ordinary consciousness? We go about over the earth; we see growing out of the mineral earth the wealth of colors and the verdure of the plant world. We rejoice in all that blossoms forth in blue and yellow and red and white, all that lives in green. We become aware of all this carpet of the plant world; we let it work upon our sensibilities. Inwardly it becomes alive. It becomes an inner joy. An inner jubilation arises as we see this wonderful covering of plants spread over the earth and rising from the earth.

Now we look upward. Overhead we see the sun, which dazzles us. We look into the blue pavilion of the sky. We see nothing more than is offered to us by day when we have a cloudless or a cloudy day—with which all of us are quite familiar. We do not know at first the relationship between looking at the plant carpet of the earth and then looking upward.

But we can go still further. Suppose that we have experienced the profoundest inner joy in this carpet of plants which in the form of the plant world covers the earth. On a beautiful day we wait till the coming of night. Now we look upward at the pavilion of the sky. We see the stars in manifold ordering, gleaming in figures, spread over the whole extent of the sky, sparkling, glittering. A new jubilation of the soul begins, something that acts upon us from above, which sends down from above into our souls a jubilation of inner rejoicing.

Thus by day we may point to that which grows on the earth in the colorful carpet of the earth, in the plant world: a perception which penetrates us with an inner joy and jubilation. Then we can look up, can see the sky, which by day shines blue over us, studded by night with sparkling, glittering stars. We can inwardly rejoice over that which reveals itself from above in our souls. This applies to the ordinary consciousness.

If we have developed that consciousness which is empty yet awake, into which the spiritual world has broken, we then say to ourselves as we cast our glance by day over the plant covering and by night look upward to the gleaming, sparkling stars: "Indeed, by day that which covers the earth as a carpet of colors has fascinated us, has penetrated us with inner rejoicing. But what have we really seen by day?" Now by

night we look up to the heavens with their gleaming stars. No longer do the stars merely sparkle before this waking empty consciousness, the consciousness empty as to the earth. The stars take on the most manifold forms. The mere sparkling of the stars has ceased; and there above us is something wonderful possessed of essential being. There growing, weaving life spreads everywhere, great and mighty and exalted. We stand in a knowledge that is worship, in a worship that is knowledge. Truly we have reached a middle stage of initiation and we say to ourselves: "Plants—these are primarily there above. The real plant-being is that which has hitherto rayed out to us in single points as the stars. Now it is truly as if the real plant world were there overhead. It is as if the violet appeared to us, not as a violet, but as if from a violet in the morning, when it is filled with dew, we should see gleaming, not the violet, but the single dew-pearls. When we see only the single stars, the single dew-pearls are there sparkling in the stars. Behind these there exists in truth a mighty weaving world of essential being. To this do we look up. Now we know what the plant world is. It is by no means on the earth; it is out there in the cosmos, mighty and exalted and powerful and great. And what is that which we have seen down below by day in the colored flower-covering? What is this? This is the mirrored reflection of what is there overhead.

And we know now that the cosmos, with its life of weaving Forms, with its essentially real life of Forms—that this mirrors itself on the earth. The earth in its outer surface is a mirror. When we look into a mirror, we know that this is only a mirrored image of ourself. There we stand. We are mirrored just as we are in external form. The soul is not in this. The heavens do not mirror themselves in the earth in a manner so entirely adequate, but in such a way that they gleam in the plant colors, yellow, green, blue, red, white. This is the mirrored image of the heavens, the weak, shadowy image of the heavens.

We have learned to know a new world. Overhead the plants are men, beings possessing self-consciousness. We have added to the ordinary physical world and the astral world a third, a truly spiritual world. The stars, indeed, with their dew-pearls, are the cosmic dew-pearls of this world. The plants are the mirrored image of this world. They are not all that exist in the plants; indeed, in what they show us on the earth they are not even real beings, but mere mirrored images in contrast with the endlessly multiform reality, rich and intense, which is there above in the real spiritual world, and out of which the single stars gleam as the cosmic dew-pearls. We have now a third world, really spiritual, and we know that all this splendid plant-nature merely mirrors this world.

Now also we learn to know how we as men bear likewise within us what is the essential being of the plants there overhead. Only, we bring down into the mirror-life of the earth below what the plants leave there above. The plants remain above in the spirit-land. They send to the earth their mirrored images. These mirrored images the earth fills with matter, with earthly matter. We men bear our soul element, which also belongs to that world, here into this mirror-world; we are not mere mirrored images, but are even now on the earth soul-realities. We live on earth, first of all, in three worlds. In the world of the physical, in the world in which the animal with his self-consciousness does not live. But at the same time we live as men in a second world in which the animal with his self-consciousness does live, in the astral world. Only, we bear this with us down to the physical world. We live also in still a third world, in the world in which lives the truth of the plant-beings, in the spiritual world. Only, the plants send to the earth merely their mirrored images, and we our soul-realities.

Now, you may say: "A being that has here on earth body, soul, and spirit lives with body, soul, and spirit in the physical world and is man."

"A being that has on the earth body and soul, but has its spirit in an adjoining world, and is therefore less real in the physical world, is the animal."

"A being that has in the physical world only its body, in the second world its soul, and in a further third world its spirit, so that the body is merely the mirrored image of the spirit, only filled out with earthly matter,—this is the plant."

You know in Nature three worlds. You know that man bears these three worlds in himself. You feel the plants, in a certain sense, growing all the way up to the stars. You look at the plant and you say to yourselves: "Thou art a being of whom I see on earth only the mirrored image, the mirrored image void of real being. The more I turn my look upward, look at the stars by night, so much the more do I see the real being there above. Nature becomes whole when I look from the earth up to the stars, when I view the cosmos as one."

Then I look back at myself as man and say to myself: "What reaches in the plant even up there,—this I have compressed within me even on the earth. I bear within me as man the physical, the astral, the spiritual world."

To see into this—to grow with Nature even up to the heavens, to grow inwardly in man even to where the heavens reveal themselves in him—this means to ascend to spiritual research.

III

FORM AND SUBSTANTIALITY OF THE MINERAL IN RELATION TO THE STATES OF HUMAN CONSCIOUSNESS

The Crystalized Nature of the Mineral

I endeavored yesterday to show what is the nature of the soul's inner experience when man raises himself through training, through soul-exercises, to different states of consciousness; and I sought to show how that which is known in the ordinary state of consciousness only as the chaotic, disordered experiences of dreams arising during the condition of sleep may be transmuted into fully conscious, exact waking experiences; how one thus attains to a state of consciousness lying in a sense next to that of ordinary consciousness, a state in which one first perceives the animal world in its totality and sees how it extends upward into a higher world, a soul-world, an astral world. I sought then to show how the plant carpet of the earth appears in its totality when, in still another condition of consciousness—which proceeds from the state of consciousness fully awake but empty as regards the physical world—one raises oneself to the world of the stars and in this world first comes to know the truth concerning the plant carpet of the earth:—when one then has the insight that what we behold as the plants springing up out of the earth is a mirrored image of something majestic and sublime that shines upon us first out in the cosmos somewhat as the dew-pearls shine on the plants on earth. I wish to say that what is there spread out in cosmic space over the heavens takes on essential being, takes on form, takes on colors, takes on even tones when in this manner with empty consciousness we raise ourselves up to its height. Then we can look back to the earth and perceive the very truth regarding the plant world: that it is a mirrored image of cosmic being, of a cosmic process of events, etc.

Now, in viewing the world of the stars on the one hand and the plant world on the other, we must observe a certain peculiarity. And I wish to describe these things entirely from inner experience, simply as they actually occur. My description shall not be based upon any sort of literary or other tradition; it will be based upon nothing traditional whatever, but I shall above all describe these things as they appear to direct spiritual experience and research. Here I wish to point out first a peculiarity which appears to one who sees into these things in the way I have described.

Suppose that we have the world of the stars here; there the terrestrial world.* (When we are making an observation, we always stand at a certain point, which we may call our point of view.) Then through the second state of consciousness, which I have described, the consciousness that beholds the stars and the plants together, I become clearly aware that the true forms are there above me and these mirror themselves—not like ordinary reflections, but as the real plants which are produced by the reflection from the earth-mirror. Such is the vision. One can describe this vision by saying: "There above, the cosmic life; below, the earth as a mirror." Naturally, not like dead, unreal, shadowy mirrored images do the plants come forth, but like a real reflection, produced by the earth. Yet one always has the feeling: "The earth must be below there, a mirror must be there, in order that what is in the cosmos may spring forth out of the earth."

Without the earth on which we stand, on which we move about, there would be no plants. Just as a mirror, when we stand before it, opposes itself to the light, just as there must be resistance, for we should not otherwise see the mirror, so also must the earth be there as that which mirrors in order for the plants to come into existence.

But we can go further, when from the second consciousness that I described yesterday, the waking emptiness of consciousness, we pass on to the development of a force of the soul not ordinarily prized as a force of cognition: the force of love for all things, for all beings. When we permeate ourselves wholly with this force, after we have come forth into this utterly different world, which reveals the cosmos to us not bright with the stars but manifesting real being—after we have come forth, I would say, into this spiritual ocean of the universe,—if we can then retain what we possess on the earth also as an endowment of our organization of spirit, soul, and body, if we can retain and immeasurably expand the force of love, the self-surrender to all beings, then do we develop ever more and more the forces also of our knowledge. And then do we attain to the capacity to survey clairvoyantly, not merely the animal kingdom, the plant kingdom, but also the mineral kingdom,—primarily, to be sure, that mineral kingdom which by its nature contains the crystal. Crystals, mineral crystals, become a wonderful object of research and observation for one who wishes to penetrate into the higher spiritual worlds.

* Indicated on the blackboard.

FORM AND SUBSTANTIALITY

If one has disciplined oneself by the vision of the animal world and the plant world, one can then attain to the world of the crystalized minerals.

Again one feels impelled to raise one's eyes from the mineral crystals that confront one on the earth to the universe, to the cosmos. Again in the distant spaces of the cosmos one beholds that which is possessed of being, as one beholds what lies at the basis of the plant-existence. But the whole vision is now different. When one proceeds from a crystalized mineral one experiences something quite different from what is experienced when proceeding from the plant-world. Again out in the universe one experiences that which is possessed of being; again one says to oneself: "What we see below in the earthly existence as crystalized mineral is brought into being by something spiritually living in the expanse of the cosmos."

But, when this sends its influence downward, it is not mirrored on the earth or by the earth. This, you see, is the essential thing. When from the mineral we raise ourselves into the cosmos, and look back again to the earth, the earth is no longer a mirror for that which is mineral in character. It is as if the earth were not there at all. It vanishes from our view. We cannot say, as we can of the plants: "There below is the earth; it reflects." No, it does not reflect. It acts as if it were not there at all. When we have concentrated ourselves upon such a view, which proceeds from the crystalized mineral, when we have directed our look outward to the expanses of the world and have again looked back, there is then below us a terrifying abyss—at first a terrifying, fearful Nothingness. We must wait. But we must have presence of mind. The waiting cannot endure for long. If we wait too long, the anxiety will become overwhelming, for we feel that we have lost the ground from beneath our feet. This is an entirely unaccustomed feeling, which manifests itself as an overwhelming anxiety, if we do not possess presence of mind and do not actively force our way through this Nothingness.

We must look through the earth. That is, the earth is not there. We must look further because it is not there. And we are compelled, in the case of minerals, to view not only what is above us, but also the whole surrounding sphere. The earth must be as if blotted out of existence. We must look downward as well as upward, to the west as well as to the east.

Then there comes toward us from the other side a stream which moves upward in contrast to the stream which is present, indeed, also in the case of the plants, but which moves from above downward. And,

when we look outward, and a current comes from that direction, another comes from the opposite side. We behold currents of the cosmos meeting one another here from all directions. They mutually encounter. They encounter down there below us. So we have currents for the plants moving downward from above. The earth offers resistance to these and the plants grow out of this. But, when we observe a current for the mineral kingdom, we have here an opposing current and through their meeting together does the form of the mineral kingdom come into existence. Here a current, and there an opposing current; here again a current and there an opposing current, and so forth.* And the mineral comes freely into existence from the meeting of these currents out of the All of the cosmos. For the crystalized mineral, the earth is no mirror. Nothing is then mirrored in the earth. Everything there is mirrored in its own element.

When we look out upon the mountains and find a quartz crystal, it is, of course, ordinarily resting on its lower surfaces; but it has merely been frustrated in that respect by the earthly element: Ahrimanic powers have there intervened disorderingly. In reality, it is so formed that the spiritual element darts together from all sides; it is reflected, and you see the quartz crystal floating free in the universe. In every single crystal that forms itself completely on all sides, one may behold a little world.

But there are many crystal forms: cubes, octohedrons, tetrahedrons, dodecahedrons, rhomboids, dodecoid forms, monoclinic forms, triclinic forms. We see these. We see how the currents come together, encounter one another. We have a quartz crystal, a prism of six facets with six-sided pyramidal ends. Here we have a salt crystal, which may be cubical; here a crystal of pyrites, which may be a dodecahedron. We look at all this. Each of these crystals comes into existence as I have described, and we must say to ourselves: "Therefore, there are as many variously formed world-currents, really as many space-worlds—there is not only a single world, there are as many space-worlds as the crystal forms of which the earth is composed." We get a vision of an immeasurableness of worlds. We look at the salt crystal and say to ourselves: "Out there in the universe exists something possessed of being; the salt crystal is the manifestation to us of something that pervades as real being the entire cosmic space, a world in itself." We look at a crystal of pyrites, also a cube or a dodecahedron, and say to ourselves: "Something exists out there in the universe that fills the whole of cosmic space; for us the crystal is the imprint, the manifestation, of a whole world. We look upon many

* Illustrated on the blackboard.

things possessed of being, each of which embraces a world within itself. And here on the earth we stand as the human being and say to ourselves: "In the earthly element the deeds of many worlds mutually encounter. And, while we men think and act on the earth, there flow into our thinking and acting the thoughts and the deeds of the most manifold beings." In the immeasurably manifold forms of the crystals we behold a revelation of a great plenitude of beings who live themselves out in the mathematical forms of the crystals. In the crystals we behold the gods.

This is something far more real—thus in reverence toward the universe, even in a sort of adoration to the universe, to permit these wonderful mysteries to work upon the soul—than to know anything whatever theoretically with one's head.

And Anthroposophy ought to teach this experience of feeling oneself within the universe. Through Anthroposophy one ought to be able to feel in every single crystal the weaving and the ruling of a god within the universe. Then the whole human soul is filled with world-content, not only the head with thought.

Anthroposophy exists least of all for the purpose of filling the head with thought. Anthroposophy exists in order that the whole man may be filled with light in regard to the universe, with reverence and with adoration toward the universe. Into all the objects and into all the occurrences of the world there should enter, I would say, the inner sacrificial service of the human being, and this sacrificial service should become knowledge.

The Substantiality and the Metallity of the Mineral World

When one stands confronting universal space, the space-cosmos, and looks into that which fashions itself over against one out of the crystalized mineral world toward the earth, then one has at first a satisfying impression. Only, one yields very soon to the renewal of that state of anxiety, that state of fear, of which I have spoken. Before one has experienced this god-permeated crystalized world, one has the anxiety described. This vanishes, this anxiety, when one beholds this god-permeated, crystalized world. But this condition also ceases after a certain time, for there comes over one a peculiar feeling—the feeling: "All that forms itself there as the crystal will sustain thee only in part."

Let us take the example which I have selected: a salt crystal that we look upon, a crystal of pyrites, a metal crystal. When we look then upon the crystal of pyrites, we have the feeling: "There thou canst build; that will sustain thee." When we look upon the salt crystal, this will so

appear to us as if we might fall through it, as if it would not sustain us.

In short, what was present before as the great fear lest we should sink, because the earth had become a Nothingness, this is present again partially in reference to certain forms. And especially there mingles in this feeling that has now come over us a moral element. In the moment when we are for the second time permeated through and through by this fear, we feel within ourselves, not only all the sins we have actually committed in the course of our lives, but also all of which we might even be capable, that we might possibly commit.

All this is like a great weight hanging upon us that would hurl us into the void, into the abyss that has been opened up for us by the mineral crystals through which we might fall.

We must then be able to attain to still another feeling, still another experience. Courage must go along with all through which we are passing, the courage arising from the fact that we say to ourselves: "But thou hast something within thine own inner being that will not permit thee to fall either below or above, either toward the right or toward the left; thou hast the center of gravity of thine own being within thyself."

Never in one's whole life, you may rest assured, does one need greater self-confidence, greater inner courage, than in that moment when the leaden weight of one's own egoism—for all sins are forms of egoism—of one's own egoism weighs down upon one's soul in the presence of the crystalized mineral world. This transparency—that is, this penetrability, through which one might fall—becomes then, indeed, a fearful admonisher. If one maintains one's courage, says to oneself: "A drop of the divine is within thee; thou canst not sink below; thou art in thy very nature divine,"—if this becomes an experience, not a mere theory, then does one attain to the courage to sustain oneself and the will to go still further.

And now one learns to know something else belonging to the minerals. Hitherto one has learned to know the crystalized nature of the minerals. Now one learns their substantiality, their metallity, that which penetrates inwardly into them as substance,—hitherto the form, now that which permeates it as substance. One comes to know how one is sustained in the universe in various ways by representative basic metals. One learns now to know oneself as man in his relationship to the cosmos. One learns to know the individual metallities, the substantialities of the mineral nature. One learns really to feel within oneself that central point of which I have just spoken.

Now you must not conceive in a material fashion what I am saying, even though I must express it in words that denote material substance.

When one says *heart, head*, the present-day materialistically minded man thinks of the physical head, the physical heart. But all this is at the same time spiritual. This has all been built up out of spirit. And when, now, man in his totality with his spirit-soul-physical being is viewed entirely spiritually, quite immaterially, we have the very clear feeling: "It is in the heart primarily that the center of gravity lies which will not permit one to sink, to fly away in space, which presses neither toward the right nor toward the left, but holds one fast. If one maintains that courage I have just described, one then comes to find oneself held fast within the universe. But what does this mean, to find oneself held fast within the universe?"

Well, when a person loses consciousness, faints away, he is not held fast. When he has a powerful inward sensation of pain, so that he has a stronger inward feeling of himself than in ordinary life—for pain is an intensification of the inner feeling—then again he is not in the customary consciousness. Pain drives out the customary consciousness. In the ordinary life on earth, between birth and death, man has a kind of medium consciousness. He must maintain himself in this state. If this consciousness becomes too attenuated, he becomes faint. If it grows too compact, too dense, too strongly conscious within itself, pain arises. This passing out into nothingness in a swoon, this being too much compressed together in pain,—these are both aberrations of consciousness in two opposite directions. This is just the feeling one has in the presence of the crystalized mineral world—when one has not yet grasped the metallic nature, the substantiality:—the feeling that at any moment one might faint away and dissolve into the universe, or be crushed together in pain, might collapse.

Then the feeling comes over one: "At that point where physically the muscles of the heart lie, everything is concentrated which gives us a firm hold." If the person has found his way in consciousness as far as I have just described, he becomes aware that all which holds him in the earthly consciousness, in the waking earthly consciousness, which makes this consciousness a so-called normal state—if I may use the ugly, humdrum word *normal*—that this is the gold, *aurum*, disseminated in most extraordinary minuteness throughout the world, but working upon no other organ so directly as upon the heart.

If one has hitherto become aware of the formation, the crystalization, of the mineral element, one now becomes aware of its substantiality, its metallic nature. One feels how the metallity works upon man himself.

Out there we see the crystal in mineral form which gives shape to the metallic. But within ourselves we know that our heart bears the force which is disseminated in extremely minute proportions in gold throughout the universe, and that our heart thus sustains the consciousness we possess when we are living the life of day, in ordinary day-time life.

Thus we may say that gold works on man's heart.

We may now carry on our researches. While we thus recall to mind the metal gold, of what sort it is, concentrate upon its color, upon its hardness, upon its whole substantiality, and have this inner experience that gold has to do with our hearts, we may then bring the matter to the point where, through other concentrations—through concentration, for instance, upon iron and its characteristics—we may come to know how iron works. Gold works upon the inner man with immeasurable harmonizing effect, establishing a state of balance. There comes about an inner equilibrium through the action of gold. If we concentrate strongly upon iron, after we have learned to know it well, if we forget the whole universe and concentrate exclusively upon iron, so that we ourselves in our soul-life pass over in a certain sense wholly into iron, become iron, experience ourselves as iron, we then feel as if our consciousness were rising upward out of the heart. We still feel quite clear, but we have the feeling that the consciousness rises out of the heart and penetrates as far as the throat, the larynx. If one has practised the exercises sufficiently, this does no harm. But, if one has not practised these exercises enough, a slight faintness comes about. One learns to know this mild form of swoon associated with the mounting upward of consciousness either through actually falling into a mild swoon, or through the fact that one has developed inner activity, strong forces of consciousness. Then one transfers oneself gradually into this mounting upward of the consciousness, and attains to that world through a method such as I have described, which I mentioned yesterday as the method through which one sees the animals and their species-souls.

This time, however, one has entered into the astral world by reason of having concentrated upon the metallity of iron.

If a person deals with the form of the metals, he comes to the Divine Beings. If he deals with the metallity, with the substantiality, he enters into the astral world, into that which is astral in nature, into the world of the soul. Here he feels the consciousness rising to the throat; he enters into another sphere of consciousness, knows that this is due to concentration upon iron, has the feeling that he is by no means

the same person as before. When, in full consciousness, in exact consciousness, he enters into this state, he has the feeling that he is no longer the same human being as before, he has become etheric. He has mounted upward out of himself, has become etheric. The earth passes away; it no longer interests him. But he lifts himself up into the planetary sphere, which is now, so to speak, his dwelling place.

Thus one passes ever more and more out of oneself, into the universe. The path from gold to iron is the path outward into the universe.

We may continue further. In the same manner that I have described in reference to gold and iron, we may now concentrate, for example, upon tin, a different metal, again upon the metallity, upon the color it has, its consistency, so that we become entirely tin in our consciousness. We feel that consciousness mounts still further upward. We feel, if we go through this experience unprepared, without the necessary exercises,—we feel ourselves falling into a very deep swoon, only a spark of consciousness now remains. And if we have carried out these exercises, we maintain ourselves in this swoon and feel, in contrast, how we are slipping still further outside our body. Now we slip still further out. We feel that consciousness has now mounted upward even to the region of the eyes. We feel ourselves outside in the expanse of the universe. Yet we feel ourselves to be still within the stars. But the earth now begins to be visible like a remote star. We think to ourselves: "There below thou hast left thy body upon the earth; thou hast now come up hither into the cosmos; thou art sharing in the experience of the life of the stars."

You will understand, however, that what I am now describing to you is by no means so entirely simple. For what I am describing to you, what one experiences in treading the way of initiation (the experience that causes us to feel on this way of initiation: "Thy consciousness is in thy larynx; thou hast thy consciousness, but it is the consciousness within the larynx"; that one feels: "Thy consciousness is there in the lower parts of the head and in the forehead"),—this experience indicates that all of this is always present within man himself.

All of you who are sitting here have these forms of consciousness within you: only, you do not know it. But how do you have them within you? Truly, you must understand, man is by no means a simple being. The moment you should become conscious of the entire organization of your larynx, if you could obliterate your brain, could obliterate your senses, should develop your consciousness as a man in your larynx and what pertains to it, you would always have this slight subconscious sense of faintness. But, indeed, you do have it. It is simply hidden

away beneath the ordinary consciousness of the heart,—by the gold-consciousness. Within all of you is present this consciousness I have just described; a part of your human being possesses it. A part of your being as man lives outside there among the stars, not at all present upon the earth.

Still farther outside in the universe lives the tin-consciousness. It is not at all true that you live only on the earth. You live on the earth by reason of the fact that you possess a heart. This holds your consciousness together upon the earth. That which is present in the larynx (iron) lives outside in the universe. And still further outside lives what is present in the head above the eyes (tin).

Iron reaches upwards even as far as Mars. Tin reaches upwards even as far as Jupiter. Only by reason of gold are we here upon the earth. You are always in the universe; only, this is concealed from you by the heart-consciousness.

If, now, you come to the concentration for lead or some similar metal, again as to its substantiality, its metallity, then you pass entirely outside yourself. It then becomes entirely clear to you: "There below upon the earth remains thy physical body and also thy ether body. That is something alien to thee. It is there below. It pertains to thee just as little as does the stone that lies upon the mountainside." Consciousness has now mounted upward outside you here,* beyond the upper part of the head. In the universe there is ever present a very fine dissemination of lead. This consciousness there above reaches far out in the distance. And as to what still remains within the skull in connection with this state of human consciousness,—as to that, man is now in a state of complete swoon.

Think of the illusions in which a man lives. As he sits at his desk and writes accounts or articles, he believes that he is thinking with his head. But this is not at all true. The head is by no means upon the earth. Only in its external manifestation is it upon the earth. The head extends from the throat outward into the universe. The universe merely manifests itself in the head. What causes you to be an earth-being upon this earth between birth and death,—this is the heart. And, when one writes good or bad articles, accounts that overcharge some one or do not overcharge him, this all comes out of the heart. It is only an illusion to think that man lives on the earth with his head. He does not live with his head on the earth. The head is really in a permanent swoon. That

* Indicated on the blackboard.

is the reason, indeed, why it can ache in such an extraordinary fashion, as other organs do not ache. (I will discuss this idea further.) So that, if we reflect upon this, in the effort to get to the bottom of the question as to what we are, there really hangs over us a continuous threat on the side of the spirit that our head might be split to pieces into the universe, that the entire consciousness might pass out upwards into a vast swoon. But all of this is held together by means of the heart.

Thus man lives really in such a way that we might say that in the larynx (iron) the consciousness develops which I have described to you as that extending into the realm of the animals, to the animal kingdom, to those higher forms lying at the basis of the animal kingdom. Only, nothing of this enters into consciousness in ordinary life; it remains in that place where man ever looks outward toward the stars. It is within this region that he bears always this consciousness. Higher up, in the region of the eyes (tin) is the consciousness of the plant-forms; down below are their mirrored images. And at the very top, where the lead-consciousness resides, where we reach outwards even as far as Saturn, there our head knows nothing whatever of the articles we write; these we write with our heart. But the head knows everything about all I have here described to you. One can sit, then, describing earthly things, and these come out of the heart. One's head, in the meanwhile, may be interesting itself as to the manner and fashion in which a god reveals himself in a crystal of pyrites, in a salt crystal, in a quartz crystal.

If the initiate-consciousness looks down now towards these chairs, your hearts are listening to what I am saying, but the three states of consciousness lying one above another are out there in the cosmos. There things are happening that are of quite a different nature from what belongs to the ordinary earth-consciousness. In all that is there occurring, in all that is ever there outspread, exist primarily those living threads which spin for every man his karma.

Thus, you see, one learns gradually out of the universe to understand the human being. And we have thus learned to know man, who is really bound up with the outer world, who continually threatens to fly to pieces outwards, to faint away outwards, but who is held together by his heart.

Out of Space-Consciousness into Time-Consciousness

We move spiritually in quite another direction if we fix our concentration in certain different ways upon certain other kinds of metallities. Just as we can do this in the case of iron, tin, lead, so can we also, for

instance, with copper. We may concentrate upon the metallity of copper, enter in a certain fashion into the copper, become entirely copper in our soul-life, in the color, in the consistency, in that characteristic corrugated surface of copper: in short, in all that one may experience in soul in the metallity of copper. Now we do not have the feeling of passing into a swoon, but something quite contrary happens. We have the feeling of being inwardly filled with something. We have inwardly more feeling of ourselves than is customary. Actually we have this feeling: that this copper about which we have been thinking concentratedly fills us from above below even to the very finger-tips, everywhere, even to the very skin. It fills us. It fills us with something. It then radiates outward from this middle point, which lies below the heart, into the entire body.

Thus we have the feeling of a second body within us, a second man. We feel ourselves under an inward pressure. A slight pain begins and this increases. We feel everything inwardly under pressure.

Again, however, by means of the initiate-feeling, we penetrate through all this, and in this manner we actually feel a second man within man. And it is significant if we can with this initiate-feeling have such an experience that we can say to ourselves: "With thy customary human being who belongs to thee by reason of birth and education, with whom thou goest about in the world, with whom thou seest with thine eyes into the world, with whom thou hearest, with whom thou feelest things,—with this human being thou goest about; but, by reason of the fact that thou art trained, that thou hast carried through certain exercises, by this reason thou hast also brought this man, this second man who now presses thee outward, to the state in which he also possesses the power of perception. He becomes, of course, a peculiar man, this second man. He does not possess such separate eyes and ears; he is, as it were, all eye and ear; but he is like a sense-organ. He perceives subtly. Indeed, he perceives things that we ourselves do not otherwise perceive. The world is suddenly enriched.

Then like a snake casting off its skin, one can for a certain time—which is not long, but may continue only for seconds, yet one experiences a very great deal in seconds under these circumstances—one can pass out of the body and move about freely as a spirit in the world, in company with this second man who is formed there within one, let us say, as the copper man. He can be separated—even though all this is painful, and even though the pain increases—he can be separated from the body.

One can thus pass outward. And now, when one has thus passed outward, one can experience more than when one remains within the

body. Most important of all, if one has achieved this capacity of passing out of the body, one can follow a person who has died into that world which he enters after a few days. Suppose, then, that some one has passed through the portal of death and all relationships that one had as an earthly human being with this man have ceased. He is cremated or buried. He is no longer there upon the earth. When, with this man whom I have described, one passes out of the body, one can then follow further the soul that has passed through the portal of death. One remains in company with this soul, and one then learns that, in the first years and decades after passing through the portal of death, this soul retraces its life in reverse order. This becomes a truth to one. One can observe it. One can go still further with the soul. One sees that the soul experiences in reverse order what it experienced in the days preceding death on the earth—the last first of all, then the next to the last, and so on. It experiences all in reverse order. All the way back to the time of birth the man passes through his life in one-third of its actual duration. If a person was sixty years old, he lives in reverse order about twenty years, passing through the whole life backward. There one can follow him.

The characteristic thing here is that one learns to know from human beings very much about what the state of things is immediately after death. Not only does a person live through things in the order opposite to that in which he experienced them on earth. Pardon me if I use a crude illustration. Suppose that three years before your death you gave some one a box on the ear—for I will use a crude illustration. You were angry with him. Your anger vented itself. I know perfectly well, of course, that no one who is sitting here would do this, but I will select a crude illustration. Well, suppose you were angry, and your anger vented itself, and you caused pain in soul and body to another person. You had a sense of satisfaction. You were content. You punished him for what he had done to you.

Now, when you pass backward and come to this incident—you will arrive at this incident after a year—you do not then experience what you previously experienced as your anger, but what he received as suffering of body and soul. You enter vitally into him. In the realm of the soul you yourself now receive the box on the ear. You have actually to feel in turn the bodily pain.

So it is with all incidents. You experience the incidents as the other persons have experienced them. In all this one can follow the person.

You must understand that men once knew more about all these things in the age of which I have spoken to you during these days, among the ancient Chaldaeans, who received their cultural impulses out of the Mysteries.

This was very remarkable in the case of these Chaldaeans. Men did not then live so much from the heart as today, but in the case of the Chaldaeans they really lived from the larynx. The Chaldaeans had a sort of iron-consciousness as their natural state. They possessed an experience outside in the universe. The earth did not appear to them so hard and compact.

But, when they lived in especially favorable hours out there—for example, on Mars, living with the Mars beings, then there might chance to be a moment when beings came over from the moon and brought with them just such beings as one becomes aware of when one is in this second man whom I have described. The Chaldaeans then learned in a round-about way in the universe lofty truths related to the life after death. They were instructed outside in the universe.

Today we do not need this. We can follow the dead man directly. We can accompany him, as he passes through his experiences in the reverse order, but also in the transposed relationships. And the peculiar thing is that, when any one has thus passed as the second man out of the body, he feels that he is in a world far, far more real than our earthly world. The earthly world and all that he has there experienced then appears to him like shadows in contrast to the solid convincing reality into which he has now entered.

When one accompanies the dead in the manner described, one feels everything to be twice as heavy, three times as heavy, three times as bright, three times as loud—everything far more real,—and the whole physical world appears very shadowy. Whoever has intercourse with this world through the initiate-consciousness, for him the physical world becomes a collection of paintings; it might be that such an initiate, whose duties had caused him to hold much intercourse with the dead, would say to you: "All of you are really only paintings. You are certainly no reality. There you are, painted on your chairs." For the genuine realities are discovered first on the other side of existence. There everything is far more real. This reality can, indeed, be experienced.

Perhaps, some of you recall my Mystery plays. In these there appears a figure called Strader. This Strader figure is drawn from life. There was a person in the last third of the nineteenth century who lived

over into the twentieth century of whom Strader is a copy—but done artistically, poetically, not as a photograph.

Now, this personality interested me deeply as a person while alive. During his lifetime he was a Capuchin, but he had then changed his religion and become a philosopher; spent some time in the cloister at Dornach. This person who interested me so much while alive I adapted and modified. He lives as Strader in my Mystery plays—only in a similitude, not identical.

Then came the fourth Mystery play. You know that in the fourth Mystery Strader dies. I had to let him die. I could not continue further. I could not have treated the figure of Strader further. He could never have appeared again in a fifth Mystery. The pen would have fallen from my hand if I had wished to write anything more about him, characterize him further. But why did this happen?

Just for the reason that in the meanwhile the real person had died, he who had changed from a Capuchin to a philosopher. Through the interest I felt in this personality, I could follow him into the other world. There his effect is far more real. Then what could next have been written in the physical world ceases to have so strong an interest as that which one now experiences with such a personality when following him after death.

And something peculiar took place. A few anthroposophists became acquainted with these factual relationships; it leaked out—for many men are very shrewd, are they not!—that Strader was a sort of copy of that man. They made inquiries and got hold of his literary legacy and various interesting things that this man had left behind; brought these to me, assuming that I would conceive a tremendous interest in all that this person had left behind him. I could take no interest whatever in the things.

On the contrary, I was interested in everything the man was doing after his death. That is far more real. In the presence of that, everything which represents the external, all that he had left behind, disappeared from view!

At first, people were surprised that I was so uninterested after so much pains had been taken to get possession of all sorts of things from the literary legacy—which I felt no desire to have. Not even today have I taken them. But the situation is simply this: Earthly realities become illusions in the presence of the mighty realities that meet us when we follow an individuality after death where he stands in that world we experience within ourselves when, in the manner I have described, we

are filled by that man who can be released from the body even though only for a brief time—but in a brief time one can experience very much.

Actually bordering on our physical world, there is this world in which, so to speak, the dead immediately live; and they live far more really than do we; and we experience them by means of that man who steps outside. We are not now in a swoon; our consciousness is more concentrated.

When we move in consciousness above the heart, consciousness then becomes more attenuated. We come near swooning. But, if we move downward below the heart, consciousness condenses. We enter into the worlds that are real. Only, one must be able to endure it. These press upon one, they are painful. But, if we thrust ourselves forward with sufficient courage, we enter.

Thus we have the ordinary consciousness of the day in our hearts; a second consciousness in the larynx; a third consciousness in the region of the eyes; a fourth consciousness above in the head, which leads wholly out into the cosmos; and then a fifth consciousness below the heart, which leads us, not into the space-worlds, but backward into the periods of time. We move through time. We make a path in time. We make a path in time when we come to this fifth consciousness: the path which the dead travel in reverse order is the one now taken. We have stepped out of space and passed over into time.

You will see that everything depends upon the transition to different states of consciousness. Here on earth man lives in a single world because he possesses only one consciousness, because he is asleep as to the other states of consciousness. If we are not asleep as to these, if we transport ourselves into these other states of consciousness, we then experience the other worlds.

Such is the mystery of research in other worlds: that man himself must become different in the nature of his consciousness. For it is not by subtleties, nor by using the same means of research used in ordinary life, that one enters into different worlds, but by means of the metamorphosis, the transformation, of consciousness into other states.

IV

THE MYSTERY OF RESEARCH IN OTHER WORLDS THROUGH THE METAMORPHOSIS OF CONSCIOUSNESS

The Relation of the Metallities to Other States of Human Consciousness

I have spoken of the forms and substantialities of the actual metallities of the mineral element in so far as these things, when man comes into contact with them, have a relationship to his states of consciousness. Before I shall be able to continue this consideration, which I must expand with reference to several metal substances, I must here interject a certain definite comment.

It might easily be supposed that what I have said implied the recommendation to evoke a state of consciousness differing from the customary human consciousness of the present daytime life by taking these substances into the body as a sort of nutriment. And when the methods are discussed through which the path into the spiritual world may be found and men are told what inner schooling, what training of the most intimate sort, must be passed through, many persons come to a point where they say: "Indeed, I should be very glad to know something of other worlds, of other states of consciousness, but it is so difficult to carry out the exercises that are recommended to one; the time required is so long."

People then make a beginning, to be sure, of such exercises. But then comes life, so filled with habits from which one is not inclined to part. So the exercises gradually become something that is losing its inner enthusiasm and inner intensity. Little by little the thing is clouded over in the life of the soul. Thus people arrive at nothing; they find it dreadfully inconvenient to have to carry out such exercises of the soul.

If they hear then that certain definite metallities, let us suppose, are bound up with other states of consciousness, it is very easy for them to say: "Indeed, this is more convenient. If, for instance, I need only take a little copper in order to be able to follow a man after his death, why should I not take the copper, and thus create for myself that state of consciousness which renders it possible for me to accompany the dead man through his entire soul life!"

The thing becomes even more insidious when persons learn that in the ancient Mysteries the practice was actually carried out in a manner not unlike this; that in the ancient Mysteries—of course, under the strictest, unceasing oversight of those who were initiates—such practices were actually employed. When people learn this fact also, they say: “Why, then, should not these ancient methods be revived?”

But in such a question one loses sight of the fact that the bodies of men even into the innermost parts were something entirely different in ancient times from what they are today. What, then, in ancient times, and even during the Chaldaean times of which I have spoken to you during these days,—what, then, primarily was present in man?—or, better expressed, what was not present?

Bear in mind that our present-day intellectuality was not present. Men did not think from within themselves as we do today, but they received their thoughts as inspirations. Just as we are conscious today that we do not create the red of the rose, but that the rose makes an impression upon us, so ancient men had the distinct feeling that the thoughts of things likewise enter into us, are inspired in us. And the reason for this was that the corporeality was something quite different in those ancient times. Even in the very composition of the blood, the corporeality was something quite different.

And so it might happen that in those ancient times such metals as those of which I have spoken would be given to persons in extraordinarily diluted doses—we should say today in homeopathic high potencies—in order to reinforce the soul-exercises. But you must remember that the whole body was at that time entirely different. Let us suppose, then, that such a person in ancient times—we may say in those Chaldaean times of which we have spoken—that such a person was given copper in high potency, and was then advised that, before taking the copper, he should carry out certain definite soul-exercises—as was always the case,—such a person had to train himself not merely for days but, indeed, for years before the copper in a high potency was administered to him. And, when this was finally administered to him, he had then learned, through his training and because of his very different corporeal constitution, to feel how this copper in minute particles, as a finely disseminated substance in a high potency in him, pulsing through his blood, worked into the upper parts.

He had found that, when he took copper after this careful training, he inwardly experienced that the words he uttered were in a sense warmer because he himself had become warm in his larynx and in the nerves that pass from the larynx to the brain.

Now, this was due to the fact that in those ancient times a man could evolve, because of his different corporeal constitution, a delicate sensitiveness to what thus occurred within him. If you administer copper in a high potency under the same circumstances to a man of the present age, it has its effect. Naturally, it has its effect. But its effect is that he becomes diseased in his larynx, and nothing more. It causes him to become diseased in the larynx.

This distinction between the ancient and the modern human organization must be understood, and then men will cease to develop an eager desire and craving to transmute the state of consciousness by taking something from without, as was the practice in ancient times and as was still often done in the Middle Ages.

You must understand that for the present age the only right path for man is to make himself acquainted in his soul with the nature, with the being, of copper:—to create within himself a delicate sensitiveness to the colour of copper, what this is no matter in what condition copper is found; with the colour of copper, what this is when it is polished; to create within himself a sensitiveness to the action of copper in copper-vitriol and acid. When a person creates a feeling within himself in this manner, this feeling upon which he meditates, upon which he concentrates, then works in the right way upon the modern man.

You may say: "Yes, but you wrote your book *Knowledge of the Higher Worlds and Its Attainment* and it contains no reference to the fact that one should in this way transport oneself into copper." Very true, it contains nothing about this. But there are other things in that book. First of all, this really is contained in that book in principle; not specifically for copper, but for other things. A description is given as to how one should transport oneself into the natures of crystals, plants, and so on. These elementary exercises are given. It is certainly not stated that one should learn the nature of copper, for in that case one would have had to write, not a book, but a library. But this is not necessary, for exercises are there given—for example, exercises in self-confidence, exercises in concentration in reference to quite specific subject-matter. Indeed, these coincide with what I have set forth concerning the nature of copper. It is not stated that one ought to have before oneself the nature of copper, but the following is stated: Seek to take some simple subject-matter and to concentrate upon this every morning and every evening. This is the same as saying in other words to concentrate upon the nature of copper. That was given as a soul-content which might be given also in reference to the metallic essence.

If I say to some one: "You should concentrate every morning and every evening upon a definite soul-content—for example: 'In light wisdom shines forth' "—then, if he really does this, it works upon his soul. And it works just as if I had said to him: "Learn the nature of copper in all its aspects, and concentrate upon copper." Only, in one case, we take our start from the moral element and in the other from the purely physical, chemical. And, for those who are not actually chemists, it is much better to enter the spiritual world by way of the moral.

Thus you see how these things must be treated; for the path that one would take into the spiritual world in conformity with the paths followed in the ancient Mysteries would be entirely false for the modern man. The right way for the present is that which transforms the external, naturalistically physical element into a more moral way pertaining to the soul. For all connections of man with Nature have been changed under the influence of the evolution of the corporeal being of man. The composition of the blood, the fluids in the tissues, the constitution,—all these are today unlike those of the men of ancient Chaldaea. Ours is a different body.

The anatomist cannot detect this. First of all, anatomists work mostly with corpses. And, although it was said very recently at a gathering of research scientists, as a sort of plea for help in behalf of natural science: "Give us corpses!"—in other words, the anatomists find that they have too few corpses for the investigation of all the mysteries—"Give us corpses!"—still Chaldaean corpses will be very difficult to provide for the investigation of these things. And, in the second place, the anatomist would discover nothing with the crass means he employs. These things must be investigated by spiritual paths.

So, then, we have a corporeality unlike that of the ancients. And on this basis something very definite must be stated. Today also we may employ substances in high potencies—metals, for instance. But why do we do so? Observe now that the deeper insight into Nature gives us the necessary orientation and direction. If one really knows the human body, one knows that it is modified by all the metals I have mentioned,—tin, copper, lead, etc. And I have given you these modifications first through the modification of the states of consciousness.

But even in normal life—if I may use this hum-drum expression—modifications occur in the human body. Let us say, for example, that we have a modification in the region of the body from which I said yesterday that copper radiates its influence. Such a modification manifests itself in all sorts of disturbances in the digestive organs, in all sorts of dis-

turbances of the limb-and-metabolic man, disturbances of that part of the human being which is related primarily to metabolism, to digestion, to the absorption of nutriment in the body. Every such disturbance in the human body which is called an illness is bound up also with the evocation of another state of consciousness. You must simply grasp this firmly in the full scope of its significance.

If you have a diseased organ anywhere in your body, what does this signify? I said yesterday that present-day man has his ordinary state of consciousness in every-day life by reason of the heart. The other members of the human organism have other states; only, these do not come into consciousness. The region of your larynx, together with all that connects the larynx and the brain, has continuously the next state of consciousness which I described yesterday along with the ordinary state. This region here,* that of the digestive organs, has continuously the state of consciousness that leads one through the time that the dead pass through after death. There a person accompanies them always. Every one experiences the life of his acquaintances after their passage through the portal of death. But he experiences it *below* the heart, not *in* the heart. Therefore he knows nothing about this. Therefore it remains in the subconsciousness, the unconscious.

If, now, a disturbance occurs in the same region where one continuously experiences the life of the dead during the years after their death—that is, if a digestive disturbance occurs in the form of illness, the state of consciousness down there is modified. Too strong a consciousness appears below the heart.

What does it signify for instance, when one has a certain form of disease of the stomach? In the physical life it means, naturally, what the physical doctor describes. And what I represent is not in the least opposed to physical medicine. This is fully recognized and honored. In Anthroposophy we do not take the standpoint of dilettantism and amateurishness, charlatanry, which disapproves of physical medicine, criticizes it, or repudiates it, and the like. We recognize it fully. Yet, together with the fact that a person has what the physical doctor describes when he has a certain form of disease of the stomach, this person by reason of this disease becomes better qualified to follow the life of man after death, immediately after death. What, then, can one say about this from a spiritual point of view?

The disease is, of course, first diagnosed physically in order that treatment may be prescribed. But one might say in a spiritual sense:

* Indicated on the blackboard.

"This person has the impulse to accompany those whom he has known after their death. But he has not the capacity to pass over into the consciousness which lies below the heart. He does not know that he is moving in the region of the dead."

This is the spiritual aspect of this disease. The person has a stomach disease because he is in the company of the dead too much. But the moment any one is too much with the dead they affect him too strongly. Very much enters into us out of that world, which is far more real, as I said yesterday, than the physical world. Now, if you have a pair of scales supported at this point* with the scale-pans here, and if the pan on this side sinks too low and you wish to re-establish an equilibrium, you must place a greater weight on the other side. If the scales have ceased to be at a balance, you must place a greater weight on the other pan.

Suppose, now, that a man has developed below the heart so sensitive a consciousness—though he does not know this—that he goes too much with the dead, this is like a sinking of one pan of the scales. This becomes too strong. Then a weight must be placed on the other pan. How is this done?

If there is too strong a consciousness here,* one must make the consciousness here—in the region of the larynx—weaker, for the heart is the fulcrum of the scales. You must, therefore, make consciousness weaker here in this region. How do you do this? You give the man copper. I have said to you that the modern man is so organized in his body that copper acts on the larynx.

But the digestive organs and the larynx are as intimately related as one scale-pan with the other. One can be regulated by the other. If the person is given a proper dose of copper, he returns again to health past the region of the dead, whereas he would otherwise remain permanently in the region of the dead. This is the spiritual aspect of the cure.

Therefore, one must say today that all substances, all substantialities, have a physical aspect and a moral aspect, as I have previously explained. The physical aspect could be used by the ancient initiates, after long training, for their disciples, as I have said; today they must no longer be used. Today the moral substance belongs to the sphere of the soul's evolution; physical substance belongs to the doctor. And, as regards the moral aspect, the thing to be considered is only that one who knows the physical and has thereby the possibility of entering deeply into the physical aspects of substances, is reinforced by a knowledge of their moral aspects.

* Indicated in the diagram on the blackboard.

But for present-day knowledge, for present-day practical knowledge, this must be kept strictly in the sphere of the spiritual path. The physical aspect of substantialities belongs to the doctor; the moral side belongs where the soul-evolution proceeds. For human organisms have altered even in fundamentals since ancient times. Intimate as was the relationship once existing between the knowledge of the moral and that of the physical aspect of substances, just so intimate must this become again, after having been lost. I shall speak immediately hereafter about this loss.

But the relationship existing, for instance, between physical medical science and moral science must, nevertheless, be different today from what it was in remote antiquity. In both cases the relationship must exist. But today it is not the same as in antiquity. Upon the knowledge of such things depends the insight as to which are true and which are false paths into the spiritual world.

Changes since Ancient Times in Man's Attitude to Knowledge

Now, it will aid us in rendering somewhat clearer what I have just developed if we cast a glance at changes that have taken place during long periods of time in the entire attitude of man toward knowledge.

Taking the present period as our starting point, let us go back a short distance in the evolution of humanity in order to observe how differently men then spoke about things in the sphere of knowledge, of research. If today we cast our glance at the great and wonderful progress that has been made in modern times in the knowledge of the forces of heat, of electric forces, but also of forces within living organisms,—in discussing all this at the present time, we speak of Nature and speak of the knowledge of Nature, of natural science, or in England of natural philosophy.

If we take a look at that which is designated as Nature nowadays in the schools, even in the lowest schools, in the ordinary primary schools, we find this to be something extraordinarily abstract. It is the sum-total of natural laws, as one says, that must be learned: something extraordinarily abstract. And the abstractness of the thing expresses itself also even in life.

You need only consider how abstract are the feelings and experiences today of even the most enthusiastic student of natural science. In botany, for example, he must learn by heart many names of plants and species of plants; in zoology, of animals and species of animals. He then forgets these; must refresh his memory of them again and again if he

wishes to pass an examination. And, when the examination is over, he forgets them for good. After that, he looks them up, if he needs to use them, in the text-books. One can certainly not say that the relationship of a person who studies botany or zoology nowadays is similar, for example, to his relationship to a beloved personality. One can certainly not say this. Today this is not true.

Nature is something enveloped in a mist. It consists of many laws: laws of gravitation, laws of heat, laws of light, laws of electricity, laws of magnetism, laws of vapor and water and equilibrium and different phases of equilibrium. Natural science, the knowledge of Nature, is what a man knows in regard to stones and plants. Natural science is also what a man says he does not know in regard to the life of the inner constitution of the organs of plants, animals, the human being—in short, much that is said today to be known and also much that is said to be unknown constitutes natural science, constitutes natural philosophy.

But this is something to which one could not give a very warm handshake, for it is all hazy, it is all thinly and abstractly thought out. We strive with all our might today to master this abstraction, Nature. There are many, we might certainly say, who have become somewhat indifferent in reference to this abstraction, Nature. We maintain a benevolent neutrality if we do not belong entirely to the side of youth, which is today in discontented opposition to what is prosecuted in the schools as the study of science; we profess a benevolent neutrality. Such was not always the case. And I should like to characterize a little the moods associated with knowledge in earlier centuries.

If, for example, we turn back to the ninth, tenth, eleventh centuries—or even to the twelfth and thirteenth, but by that time this is true only in slight degree—we come to men whom, if we used this term at the present time, we should call learned men, scientists. We come then to those impressive learned men in the sense of that period who taught during the eleventh and twelfth centuries in the very important School of Chartres—we come to Bernhardus Sylvestris, Bernard of Chartres, to Alanus ab Insulis. We come then to such personalities as belong, I might say, in that time to the type of the initiate among other men, to the type of a human being who knows very much about the mysteries of existence, such as the great Joachim de Fiore, who was even then an initiate in the sense of the Middle Ages; or to that great personality who also worked during that age and who was known to the world under the name of Jean d'Anville.

I mention these personalities, to whom I might add many others, for

the purpose of entering into that time, in order to characterize the mood of the time in reference to knowledge.

When one stands in soul in the presence of these men and they speak about Nature, the thing is by no means the same as when we speak of Nature today. When one comes in contact today with a botanist or a pathological anatomist or an histologist, how seldom does one have the feeling that the physiognomy with which he faces one has come out of the mysteries of pathological anatomy or zoology! One is much more likely to have the feeling, when one meets today such a pathological anatomist or an histologist or even a physician, that his countenance has come from the dances in which he participated during the preceding day, here or there. Through these countenances, one looks rather into such relationships as this than into what the person has experienced out of the mysteries of Nature.

Such was certainly not the case when one looked into the eyes of a Joachim de Fiore or an Alanus ab Insulis or a Bernhardus Sylvestris, who lived in that other period of which I have just spoken. Something of a tragic sort rested upon the countenances of these people, something that seemed to say to one: "We live in an age to which much has been lost." Something tragically sorrowful, I might say, lived upon the faces of these people from their profound experience in knowledge.

Besides, if one had seen the fingers of these people—fingers which the present-day decadent man would call nervous, but which bore upon themselves the living indication that these people craved again to delve and toil in the ancient mysteries concerning which their countenances expressed the feeling that these were lost,—if one had looked at these fingers, one would then have noticed that in these men something was at work which craved to bring back what had existed in ancient times.

Sometimes this was achieved. Sometimes they succeeded in conjuring back those ancient times before their students, even though only in shadowy images.

One may well imagine—and this is not a poetic picture that I bring before you; it is a reality—one may well imagine the School of Chartres, where even today the wonderfully beautiful Cathedral stands:—Alanus ab Insulis teaching, speaking to his students about Nature, and saying, perhaps: "Nature—a Being whom we can no longer grasp, who slips away from us when we would approach her. Humanity has evolved powers that lead to other things, but which are no longer capable of grasping Nature as Nature was grasped by those possessed of knowledge in ancient times. For Nature was a great spiritual Being who was at work

everywhere—there where the rocks have formed themselves into mountains, there where the plants have grown up out of the soil of the earth, there where the stars glitter in the heavens. Everywhere there was weaving an immeasurably great Being, who presented herself in the form of a wonderful woman weaving: this the ancients saw with their powers of vision. By means of the statements made by the ancients we can still imagine what Nature was—this weaving and working everywhere, which in all that surrounds us, in all warmth, in all the phenomena of light, in all the phenomena of color, in all the phenomena of life, ever lives and weaves. But she eludes us when we seek to draw near to her. For the goddess *Natura* lives and weaves in all. A goddess, a divine spiritual Being, of whom man knew; one can know this Being in essential reality only when one can behold her.”

Such were the conceptions that a personality like Alanus ab Insulis made clear to his students in the twelfth century in the School of Chartres. But, since men saw this goddess *Natura* dissolving in the mist—together with the living character of all that we discover today as dead and abstract natural laws; since she at once eluded them again,—it was this that caused the tragic and sorrowful expression in the faces of those men.

Then there were such persons as the great teacher of Dante, Brunetto Latini, who, by reason of the unusual karmic accident of a sort of sun-stroke on a journey (which was far more important than the grief he experienced because of the expulsion of the Guelfs from his native city),—who, because his state of consciousness had been changed by this accident, could still perceive this goddess *Natura* as he describes her in his book *Tesoretto*. He describes vividly in a living imagination how, on his way homeward toward his native city, Florence, he passed through a lonely forest and came upon a hill in this lonely forest, and saw the goddess *Natura* at work on this hill; how the goddess *Natura* now explained to him what the human soul is in feeling, thinking, and willing, but how she also explained to him what the four human temperaments are in their reality; how she explained to him what the five human senses are.

All this was real instruction to the spirit and the soul, a reality that he experienced as he journeyed back from Spain under the influence of a pathological condition to his native city, Florence. And, when he had passed through all this, he then saw the weaving and the real being of the four elements—fire, earth, water, air—saw the weaving and the real being of the planets, the going forth of the human soul into the starry heavens. All of this under the influence of a spiritual teaching that he received from the goddess *Natura*.

All this was as vividly described by a man of that time as is at all possible in the language of today. And yet men then had the feeling, the impression: "Those others, the ancients, knew this quite differently; today it slips away from us. We have to get into a depressed, pathological state if we wish still to see into these mysteries."

Yet there was a tremendous impulse in those men to conjure up again something like the real form of *Natura*.

And observe that, when we take this journey backward in human experience, in human thought about knowledge, we then have the feeling: "We do, indeed, still stand today in the presence of *Natura*, but we designate it by a name that is something entirely abstract, a sum-total of laws. We are proud when we can in any manner conceive these laws as a harmony. We go back some centuries. We see a living relationship that man sustained toward a divine Being who weaved and lived and was at work in all that is manifest in phenomena: the sunrise, the sunset, the warming of the rocks, the warming of the plants,—who performs all this in a living weaving and labour. Think what an utterly different science that is! Science comprised the deeds of the goddess *Natura*. There was also a difference between the mood when the students at Chartres came out—Cistercian monks mostly—and the mood which students have today as they come out of school. That was certainly something different, something more living, something more essentially real.

It became altogether living and essentially real in just such descriptions as that by Brunetto Latini, the great teacher of Dante.

That this was living we may well imagine, for all the splendid pictures and forms painted by Dante in his *Divine Comedy* came out of living descriptions by his teacher Brunetto Latini, who had been initiated through a karmic accident; and much, besides, of what was then taught in such schools as that of Chartres came from such initiates as Joachim de Fiore.

The term *Natura* was then used, yet not so abstractly as by us, but for something that is there, that is at work in external phenomena but withholds itself, something that eludes us.

And there was still something else. Imagine—and again I describe to you, not a poetic picture, but something entirely real—imagine yourself sitting as a somewhat mature student in the college (such was the name then also) of Alanus ab Insulis. You have shared in what was going on there. The students have been dismissed and you have gone out with Alanus ab Insulis for a walk, discussing what has happened. What should you then have experienced?

Such a conversation would, indeed, have taken a very unusual form. You might have spoken of the goddess *Natura* who manifests herself to us in the phenomena of the external physical world of the senses, who eludes us. Then Alanus ab Insulis, if he had become warm in this soul-converse, would have clapped you on the shoulder and said: "If only we still possessed that sleeping state which the ancients had, we could then learn to know the other aspect, the hidden aspect, of the goddess *Natura*. But we pass in sleep into the unconscious, where the other aspect of Nature was revealed to the ancients. If we could only sleep like the ancients, sleep clairvoyantly, we should know the goddess *Natura*." With such words would Alanus ab Insulis have clapped you on the shoulder.

And, if in such a case one had been engaged in confidential talk with Joachim de Fiore, he would have said after a time: "It is, indeed, difficult for us, with our sleep so barren of content, which so completely smothers consciousness, to learn to know the other aspect of the goddess *Natura*, who shapes and weaves there in all the shaping and weaving. The ancients knew her in both aspects. And do you know?"—he would have said to you—"the ancients did not use the word *Natura*. They did not say, in regard to the Being whom we today surmise instead of knowing much of her, that it was the goddess *Natura*. They used another word. They used the word *Proserpina*."

This is the truth. This was still known even at that time. The abstract Nature we bear in our thoughts is the metamorphosis of what I have just described to you. And what lived in the souls of such persons as Bernhardus Sylvestris, Alanus ab Insulis, Jean d'Anville, and especially in such personalities as Brunetto Latini,—what lived in them is the metamorphosis of that which the ancients beheld in Proserpina, daughter of Demeter. Demeter, the entire universe, Proserpina—it is really quite commonplace when one now utters the newer word: *Proserpina, Nature*. Nature, who can spend only one-half of her time in the upper world—that is, she shows her physical sensible aspect to man; who for the other half of life descends into those regions which man attains in sleep, but which he no longer attains at all in modern times because his sleep has become barren of content.

Our knowledge of Nature—although today we cannot see this fact because our knowledge is so abstract—is an imitation of that which lived in ancient Greece in the myth of Proserpina.

The fact that men could then have such a feeling, that this was felt by the persons with the tragic faces whose names I have mentioned,—

the fact that it could still be felt even at that time enables us to form a conception of how the paths to knowledge have changed.

But the right coloring of such a thing—as I have already said in the first part of my lecture today—the right coloring can be found only when one looks back to learn the form and fashion of knowledge, what it once was. It is not in order that we may devote ourselves again to ancient forms of knowledge, but only to arouse a feeling as to what knowledge once was, that I give such descriptions.

Pictures out of Ancient Times

If one will hold firmly in mind the remark that Joachim de Fiore or Jean d'Anville might have made, with a hand on one's shoulder—"What we now look upon as Nature, or what disappears because we cannot reach it on the other side of life, was once Proserpina"—and if one resurrects the Proserpina myth in one's soul, for it survives only as a myth, then pictures of still more ancient relationships throng in upon us to meet this impression. These are pictures from the time when there lived among men, in their souls, not the abstraction called Nature, not the goddess *Natura* sensed in tragic mood, but when there lived in gleaming radiance on the one side and in tragedy on the other the goddess Proserpina-Persephoneia.

And how did she live in certain periods of knowledge, in those ancient times when she was yet fully alive? That was not the age when Plato wrote concerning philosophy, when Socrates spoke about philosophy—no, it was not that age. It was a far more ancient time, an ancient time when knowledge was something vastly more living among mankind than it was even in the brilliant period of Greek culture.

Let us seek to place this before our minds in pictures in order that by these pictures we may reawaken what knowledge once was in the course of human evolution; in order to throw the right light upon what we have already explained from the point of view of the present age and shall explain still further in these lectures.

Let us seek to evoke a miniature picture—naturally only imperfectly drawn—of that kind of Mysteries in which even the Greek philosopher Heraclitus was initiated, he who was called "the Dark," "the Obscure" because what he received out of these Mysteries had become dark in a later age, dark to men's souls,—let us seek to paint before our souls a picture from that period in the evolution of the Mysteries out of which Greek culture chiefly wrought its creations—its creations in fantasy, its creations in the shaping of its myths. Let us seek to set before our souls

INITIATE CONSCIOUSNESS

a picture of the Ephesian Mysteries, the Mysteries of Ephesus, into which even Heraclitus had been initiated.

There were still dominant in Ephesus, of course, primeval forms of knowledge, but these were preserved in Ephesus even up to the time when Homer flourished and, indeed, though in weaker form, on to the period when Heraclitus was initiated. Such ancient Mysteries existed then in the most intense vitality. And there were also strong and powerful currents of initiation-knowledge flowing into that temple, embellished on its eastern side by the image that has become known to the whole world, the image of the goddess Diana, the goddess of fertility, who in her imaged form expressed the teeming fertility of universal Nature. And great mysteries of existence, deeply spiritual mysteries were drawn down into human words when conversations occurred, perhaps, immediately after those participating in the Mysteries had received the mighty impulses coming from the cultus and details of the cultus of the temple of Ephesus. There were profound conversations which continued this when those who had shared in the cultus passed out of the temple, and just at the time when the external world is most stimulating in such things, at twilight, were walking along the paths that led from the temple entrance into a forest where there were wonderful paths, that forest of dark green trees where these paths lost themselves in beautiful vistas leading to various parts of Ephesus. Such conversations I should like to bring before you in an imperfect picture.

It would then come about that one who was an initiate in one aspect of the Mysteries of that age would fall into conversation with a student, a young man or young woman. For we must observe that the equality of rights between the male and female sexes was far more vitally felt just at that period, after which it waned, than is the case today. So we may speak of young women students at Ephesus just as well as of young men, and in the same manner. It was just the myth of Proserpina, of Persephoneia, in its spiritual form that was vitally present in those conversations.

But how was such a conversation concerning the Proserpina myth conducted? First, let us say, there was the teacher, a priestly adept who could speak from the impulses he had received about the play of events between beings, and who could say out of his initiation something like this to his neophyte:

"Behold, we are going through the twilight. Sleep, which makes the divine world visible, perceptible, will soon begin. Look upon thyself in thy whole human form. There below us are the plants; round

about is the forest overshadowing us in the dusk, wonderful in its green twilight. Already the first glittering stars begin to appear above. Only look upon all of this. Look upon the majesty of this, the greatness, but also the sprouting and shooting of life—above and below. And then look upon thyself. Consider that within thee there lives and weaves an entire universe, how in all that circulates within thee, in all that has its existence in the occurrences within thee, there is present every moment a plenitude of facts, a plenitude of metamorphoses of beings. Feel how thou thyself art an entire world, more mysterious, more glorious, though smaller in space, than the whole universe thou beholdest from the earth up to the stars. Feel this. As a human being, feel thyself to be a world, a world that possesses a greater plenitude than the world thou beholdest with thine eyes, comprehendest with thy thoughts. Feel the world within thee, inside thy skin.

“And then sense the way in which thou lookest out of thy world into the world that reaches from the earth to the stars. Thou wilt then be encompassed by sleep. Then thou wilt not be in thy body, in thy world; thou wilt be in the world thou now surveyest from the earth to the stars. Thou wilt then have passed outside thyself with that part of thee which is soul and spirit. Thou wilt be living in the radiance of the stars, in the emanations of the earth. Thou wilt move with the winds. Thou wilt think with the radiance of the stars. Thou wilt then be living in thine external world and wilt look back upon what thou art as a world within.”

Such might be the talk in those ancient times of a teacher to his neophyte, for the external vision during the waking life was not yet so sharply defined, but such as I have described to you. And sleep was not then so permeated with utter darkness. Sleep was still permeated by experiences, one following another, and when one referred to the state of being surrounded by sleep, one referred to such experiences as this: “Around thee now is Proserpina”—or Persephoneia, Kore. “Kore lives in the stars. Kore lives in the sunbeams and the moonbeams. Kore lives in the awakening plants. Everywhere it is Persephoneia’s activity which is alive, for it is she who has woven the garment out of which everything is composed. And behind all this is Demeter, her mother, for whom she has woven the garment thou now beholdest as the external world.” (He would not have said *Natura*. He would have said *Persephoneia*, or *Kore*.)

“And behold, if some one remains awake longer than thou dost”—so said the teacher to the neophyte—“then, while thou sleepest he will

see even as thou dost that which appears outwardly to us as the form of Proserpina in plants, in mountains, in clouds, in stars. For that is the illusion—the way one sees these. The illusion is not Proserpina, it is not what she forms in mountains, in plants, in clouds, in stars; but the manner in which thou beholdest is the illusion.

“Thou wilt sleep: through thine eyes—through this wonderful riddle of existence, the eye—will Kore-Persephoneia enter into thee.”

This was set forth in such living fashion because it was so living an experience, so that he who was falling asleep did not feel merely: “Now my power of vision expires, now my power of hearing expires”—did not merely feel: “Now I cease to experience perceptions”—but the one falling asleep was aware of how Persephoneia dipped down through his eyes into his body, his physical body and etheric body, which were left behind in sleep by the soul-and-spirit part of him.

The upper world one brings into oneself while awake; one is in the underworld while asleep. Persephoneia has entered into the sleeping physical and ether bodies through the eye. Persephoneia is with Pluto, the ruler over the state of sleep in the physical and ether bodies. The activity of Pluto in conjunction with Persephoneia, who has dipped down into the physical and ether bodies during sleep,—this activity of Pluto in conjunction with Persephoneia was experienced by the sleeping neophyte, who by means of this direction he had received—by reason of the fact that the entrance of Kore through the portal of the eyes had been made clear—had transmuted this into something living; and now in sleep he experienced the deeds of Pluto and Persephoneia. This was experienced by him while his teacher experienced something else corresponding, which was related rather to the world of forms.

When they met again, both had experienced mysteries. They might then speak about a plant, about a tree. The teacher would describe how forms are fashioned, for just this had been revealed to him in sleep. He would enter deeply into the subject of the forms of leaves, of the trunk, into the configuration of the world, those configurations which, so to speak, sink downward from above. And, perhaps, the neophyte had experienced this other, that he could understand what the teacher said since he himself spoke of the mystery of chlorophyll, of the mysteries of the juices of the plants, which spread throughout the plant from below upward. Thus the discourses wonderfully supplemented each other while in a living comprehension of the goddess Proserpina—who showed her other side to human beings during sleep—these mysteries revealed themselves in human souls.

Thus in those ancient times the pupil learned from the teacher and the teacher from the pupil. For on the one side the revelations were of the spirit by way of the soul and on the other of the soul by way of the spirit. A conversation that ran thus between men yielded, in human companionship, in community of human experience, the highest forms of knowledge.

And, while one experienced these highest forms of knowledge, as one saw the dawn again coming on, beheld the day-star bursting forth in splendor again toward one from the east, gleaming into the dark green forest with its wonderful vistas stretching away in the distance—one was then living for an hour or so in the realm we now call the realm of Nature; all this flowed together in conversation. And one was then convinced that all this was association with Persephoneia. And one was then convinced that what later embodied itself in the myth of Persephoneia was the mystery of man's knowledge of Nature.

There was a fascination I have been able only imperfectly to indicate to you in the conversations that grew out of the Mysteries of Ephesus; this fascination dominated all these conversations. In the conversations the knowledge of Persephoneia lived in full vitality, which was later dimmed away to that for which a tragic sadness rested upon the faces of such men as Joachim de Fiore—that which we have today as the abstraction, Nature.

The paths into the spirituality of man and into the spirituality of the cosmos are understood, not when we only point with our explanation to the individual states of consciousness to which man can attain, but when we observe also how in the course of human evolution the states of consciousness have been metamorphosed, how different in character were the forms of knowledge that lived in the conversations carried on by those who had left the temple of Ephesus—those wonderful conversations—and how different in character again were the conversations that men held with personalities such as Joachim de Fiore or Alanus ab Insulis; and how different are the forms of knowledge we must seek today in order once more to pass *from the outer to the inner*, from the above to the beneath; to pass again from the inner to the outer, from the beneath to the above, in spirit, in an immaterial way.

V

THE INNER VITALIZING OF THE SOUL THROUGH THE CHARACTERISTICS OF THE METALLIC

The Copper State of Man

I have sought to show, on the one hand, how man comes to states of consciousness different from those which he has in the ordinary life of the present commonplace world. And I then endeavored to show how the historic course of human evolution indicates that humanity has not always lived, as to knowledge and action, in the state of consciousness wherein we live today. I further endeavored to direct your attention to the states of consciousness of men of knowledge in the tenth, eleventh, and twelfth centuries in connection with the manner in which knowledge was cultivated at that time, for example, in the School of Chartres; I pointed out how forms of knowledge came into existence in this connection which do not belong to the present state of consciousness—in the case of such a personality, indeed, as the great teacher of Dante, Brunetto Latini.

Then I endeavored yesterday to direct your gaze still further back to the special manner and fashion in which man was related to the world, for instance, in the Mysteries of Ephesus. There we see how man lived in an entirely different state of consciousness, although this was somewhat akin to our every-day and scientific consciousness of the present.

Today I should like to proceed further with that consideration into which the historic has introduced a sort of episode. I have shown how the metallity, the characteristic substantiality, of the mineral stands in relationship to man and to his states of consciousness; and out of the kinship of man with what is designated as copper I have made visible before you the state of human consciousness that can be reached in the manner I have explained, which then leads to the possibility of following the experiences of the dead, the so-called dead, beyond that point of time when they pass through the portal of death.

We must understand clearly that such a form of knowledge as I described to you the day before yesterday was, indeed, entered into by Brunetto Latini by way of the half-pathological experience I pointed out, through a form of sun-stroke.

And, indeed, what he described, what came to him through the inspiration of the goddess *Natura*, may really be reached in the state of

INNER VITALIZING OF THE SOUL

consciousness most closely related to our ordinary state—for it is closely related to our ordinary state of consciousness—which follows the experiences the dead pass through in the years immediately after they have gone through the portal of death. I said, moreover, that this is a far more real state. There we are standing within a world that presses more firmly, shines more brightly, consummates everything more intensely than our customary physical world.

It is only because this is true that it is possible for us to participate in what is there experienced by one who a short while before passed through the portal of death.

But that world reveals to us at the same time something very peculiar. When a man finds himself in the world I have just described, the moment he enters into this state of consciousness he cannot view his ordinary daily experiences, what one passes through in ordinary life. As regards his own life, he sees only what took place just before his entrance into the earthly life, what he passed through while still in the spiritual world before he had entered into the earthly life. We must say, therefore, that this state of consciousness places us with respect to the human being not at all in the same world to which we are accustomed.

Suppose we represent this graphically. If a person was born at this point of time* and has gone on living, the moment that he enters the copper state, if I may so call it—you will understand this from the lecture of the day before yesterday—if he is then, for example, forty years old, he is not as regards his cognition in the present time. But neither is he, as regards his cognition, at the age, for example, of thirty-five or thirty years, but he can return only to what he experienced just before his birth while still in the spiritual world. He can do this for himself and he can do the same thing for other men, but he cannot lay hold upon that amid which he stands in his every-day life. This, however, is true only as regards the human being.

What holds good with respect to the animal is that we do not by any means see in the usual way what they are physically, in the physical world, but we look up into the next world and behold what I have called the species-soul, or genus-soul. In a certain sense, we see the aura of the animal species. At any rate, when we look out into the world, it appears to us quite altered, and we learn to know something that is really exceedingly important for humanity, but which receives no consideration in the present materialistically minded age.

* Indicated on the blackboard.

If we enter today with all that we are able to learn, even up to the most advanced scientific knowledge of all the departments of the universities, into the presence of that Being who is, of course, still there as the goddess *Natura*, of whom the teachers of the School of Chartres spoke with such vital meaning, of whom Bernhardus Sylvestris spoke, Alanus ab Insulis, and the others,—if we enter into the presence of this Being, this very present-day knowledge gives us the feeling that we are in a thoroughly ignorant state of mind. For we say to ourselves: “You really know through the present-day knowledge and cognition only something that relates to the world through which you pass in the life between birth and death, something that is no longer true even when you have dipped down in your consciousness only into the nearest spiritual world, so that you can still follow the dead beyond their death.” We learn chemistry. But what we learn in chemistry holds good only for the world in which we live between birth and death. The whole of chemistry has no meaning in the world wherein one follows the dead after their death. All that we learn here in the physical world has no meaning for that world. It is merely a recollection when one has entered into that world. The other world wherein we then are rises immediately before us; and we feel that this world in which we have learned so much, this every-day world, disappears. The other world rises immediately.

Let us suppose that in this world wherein we stand between birth and death we have a mountain. For this world the mountain is to us something quite dense. We view it at first from a distance. It reflects to us the light given to it by the sun. We view it with regard to its forms, in its contours. We go toward it. We come nearer and nearer to it. We feel that it offers resistance to us when we tread upon it. It gives us the impression of something real.

Now we are in another world. Everything regarding which we have said: “It is solid; it is manifest” now ceases to have any meaning, and there is something that comes forth as if from the mountain and becomes greater and greater, something that gives us the impression of a different reality.

Moreover, when we are standing here in the everyday world, we see the cloud above the mountain. We are convinced that it is up there as condensed vapour. This also ceases to possess its reality. Here again something quite different comes forth from this cloud. What we see here comes forth, unites itself with the gradually disappearing cloud and the mountain; and something new comes forth, a new reality is there, which is not, indeed, a mere mist but possesses form. And so it is with all things.

INNER VITALIZING OF THE SOUL

Here we behold an aggregation of things: for example, many human beings. The moment you enter the spiritual world, their distinct contours disappear. You must accustom yourselves, ladies, to the thought that all your beautiful garments will then no longer be visible. On the contrary, there arises from everything that is here in these chairs the element of soul and spirit.

But out of the environment there approaches what secretly holds sway in air and in the entire environment. This approaches. A new world comes into being. And in this world is the dead man after his death.

But now we become aware of something else. We notice something else. If this world did not exist into which we have now entered, if this world were not also everywhere present where the world exists that we see into between birth and death, we should in that case have no eyes and no ears, no senses at all as human beings. For the world that the chemist describes, that the physicist describes, could bestow upon us no senses. We should be entirely without senses; we should be blind and deaf. The senses would not be formed within us.

You must understand that this is what was so surprising when Brunetto Latini had returned from Spain and had come to the neighborhood of his native city Florence, and, having suffered this slight sun-stroke, was transported thereby into this other world. Then he became aware: "Thou hast thy senses out of this other world. As a human being thou wouldst be without senses, if this other world did not interpenetrate the customary world which thou otherwise seest. Thou existest, therefore, as a man by reason of the fact that thy senses are set in thy body in connection with this second world."

In all ages this second world—we may continue to use this expression—has been called the world of the elements. In that world it is meaningless to speak of oxygen, hydrogen, nitrogen, and the like. Of these things we may speak between birth and death. In that world our speech possesses meaning only when we speak of the elements: earth, water, air, fire, and light. For the specific nature of hydrogen, oxygen, etc., has no relationship whatever to our senses. What the chemist discovers in the odor of a violet or of asafoetida, that the one has a very agreeable and the other an exceedingly disagreeable odor,—what is discovered there chemically and is designated by names of substances has no meaning. On the contrary, everything that acts there as odor is permeated with spirit. We must designate it as *aeroform* in the sense of the world into which the dead enter immediately after death; but differentiated air, air permeated everywhere with spirit.

INITIATE CONSCIOUSNESS

Thus our senses are rooted in the elemental world, in that world where there is still meaning in speaking of earth, water, fire, air.

Note that the true thought there comes to us in opposition to a false thought. What is the attitude of the modern philosopher, who, as he himself says, has become intelligent, rational, has passed beyond the naiveté of the views characterizing earlier periods. He says that the conceptions of earlier periods were crude. Those periods spoke only of the gross elements of earth, water, fire, air. We know, on the contrary, that there are from seventy to eighty elements, not only four or five.

If a Greek should come to life—as he was then, not in a re-incarnation—and should have to listen to this remark, he would say: “True enough, you have hydrogen, oxygen, etc.; these are your elements. But you have forgotten what we had in our four elements. You do not any longer perceive that. You no longer know anything about it. Nevertheless, the senses would never have come into existence from all your seventy-two or seventy-five elements, for they came into existence out of the four elements. We, therefore, knew the human being better. We knew how this outer portion of the human being is formed, this periphery that is broken through by the senses.”

We can do justice to the impressions received by those men of ancient times who came near to initiation, such as Brunetto Latini, only when we do justice to their emotional accompaniment: when we realize vividly the astonishment, the amazement they felt, how their souls were stirred and captivated.

Naturally, when any one has hitherto believed that what his eyes behold and his ears hear is the real, and he then discovers that what is real can never come through the eye or the ear, but that what I have here described must be there in the background behind this reality, the first effect is naturally a shock.

Again, the essential point is that we cannot arrive at such knowledge if we remain standing in the customary dead fashion in the presence of Nature, as we otherwise do. Everything comes instantly to life when we enter into that world. We say to ourselves: “Indeed, the mountain that we know is dead. We did not understand at all that anything was alive in it. But something is alive in it. Now it is there. Hitherto the cloud appeared to us to be dead; now we see the living thing that is in it, which we have not hitherto seen.” Everything becomes alive. But in this living weaving of things there is revealed again that which has real existence.

There we do not fashion out of our brain the expression of natural laws, but we stand there in the presence of a spiritual, an immaterial, Being—even in the presence of the Being *Natura*, who says this to us, who

INNER VITALIZING OF THE SOUL

shows this to us, who imparts to us that which is real. And it then becomes a fact that we enter into an understanding with beings in the supersensible world concerning the facts within our environment there. Then one passes out of that aspect of the world which is mere abstract law into that which has real existence, where, instead of gathering together the laws of nature by means of experiment and inference, we feel that we are in the presence of beings of another world who impart communications for our cognition because they know what we as men ought first to learn.

We thus enter by a right path into the spiritual worlds. The realization then comes to us: "If you had only the senses, if there were only the eye with its optic nerve, the nose with its olfactory nerve, the ear with its auditory nerve, and if all these nerves merely had their posterior connections, you would never realize that there are such things as oxygen, hydrogen, nitrogen, etc., that such things exist as we perceive between birth and death as human beings. We should look into the world of the elements. We should see everywhere earth, water, air, fire. And those things which exist as finer differentiations of the solid, earthly, liquid, watery elements would interest us just as little as small coin interests a millionaire. We should simply pay no attention to these things. As human beings possessed of senses we know nothing whatever of the elemental world; but the moment we become aware of what I have been describing, we also become aware that in us as human beings the sensory nerves extend backward, differentiate themselves more and more, become more perfect, and build up within us such a thing as the brain—whereby we do not enter more into ourselves, but rather go out of ourselves and add to the essential being of the four elements, earth, fire, water, air, those other things that we learn to know between birth and death.

But this entire brain, which has rounded up out of the posterior extensions of the nerves—optic nerve, auditory nerve, etc.—this entire brain which is so useful to us as human beings has its significance only between birth and death. That which is so especially rounded up there within the cranium in the human being possesses its significance only for the earthly life. The brain is the most utterly unimportant thing for the spiritual world. We must therefore actually shut off the brain even if we wish to enter only the first world, which touches upon our own world. We must shut off the brain. It is a terribly disturbing organ for the higher perception. Then, with the brain shut off, one must live again at once in the senses, but must impress the awakened spiritual upon the senses; we then attain to imagination. The senses ordinarily receive sense-im-

INITIATE CONSCIOUSNESS

pressions from the external world, and the brain transforms these into abstract thought, into those dead abstract thoughts. If we shut off the brain and live again in the senses, we then experience everything again in the form of imagination. We become aware of this. We know then also that our dipping down into the deeper states of life is bound up with the evolution of higher states of spiritual consciousness than we possess in ordinary life.

Our senses, which are indeed in our environment on our outer surface,—eye, ear,—these are continually aware of this world; they perceive this elemental world. They also actually perceive the dead therein for years after they have died. The fact that all this is obliterated is due to the existence of the brain behind the senses. I stand here now with my senses, with my brain. This human being that lies on my external surface perceives the spiritual world, he sees in this world the dead in the years immediately after their death. But my brain obliterates all this, it obliterates earth, water, fire, air; and I view only what exists in sharp outlines as the physical world, which exists only for the world that I live through between birth and death. There is a world of an entirely different kind. I obliterate it through my brain and look upon the world that is known to the human being as the world of ordinary consciousness.

Thus there exists for the modern man that meditation of which I spoke yesterday; for men of ancient times there existed after that meditation also even the tasting of such metallities as I explained yesterday. Thus the transfer at first into the next state of consciousness consists in the fact that we shut off the brain-consciousness and dip down with our spirit into the consciousness possessed by our eyes and ears. The animals possess this also, for they have not evolved physically the brain behind the senses. They, however, do not possess the soul endowed with the ego, and therefore they cannot dip down with the spirit into their senses. They dip down only with the gross element of the soul, and do not therefore perceive in the environment what the human being can perceive when he dips down with his senses. The animals do, however, perceive in the same manner. The animals see in a low manner, not in a lofty manner as individuals.

The Mystery of Mercury

What I shall have to say further in regard to the metallity and, therefore, in regard to the really substantial element of the mineral, I must beg you to consider with all the reserve to which I called your attention yesterday, and which I summed up in the statement: "The inner

INNER VITALIZING OF THE SOUL

vitalizing of the soul through the characteristics of the metallic and, therefore, the building up from a certain point of view of an inner common life with the metallity in a moral sense,—this belongs for the contemporary man to the real spiritual evolution. The introduction of the metallity within the human organism belongs to the physician." I beg you, therefore, to accept with all this reserve what I shall now have to say in regard to the mystery of other metals than those of which I have already spoken.

He who observes the world in a spiritual manner—that is, one who can view the physical, the physical substances, in such a manner that he sees in them also the spiritual active behind them,—he especially faces the mystery of mercury in a manner of great significance to himself.

The metal mercury is, of course, only a part of what is called in spiritual science the mercurial in general; the metallically fluid, all that is metallic and fluid,—this is the mercurial, but in our state of Nature, only the metal quicksilver is metallically fluid and, therefore, mercurial. But this is only a single individual element of the genus mercurial. When in spiritual science the mercurial is mentioned, the reference is to *all* that is mercurial, and quicksilver is used only as a representative of the mercurial.

This quicksilver, or mercury, yields indeed a significant mystery. Its action upon the human being is such that it eliminates everything from the human being that he experiences by way of effects from the physical world and also from that world which I have just described, the elemental world.

We human beings exist in such a way in the world that we once formed such an organ as our brain out of the physical world. Many other organs of the human being have been formed out of the physical world, especially a great number of important glandular organs, important for the physical life, etc., etc.

Furthermore, a great number of organs—I have just referred to the senses—have been formed out of the world I have described as that of the second consciousness. Copper, iron, transport a man into this second world.

It is quite otherwise with mercury. Mercury must exist in the present world. It is in its subtle dissemination everywhere. We live, if I may use such an expression, in an atmosphere of mercury. But the moment that the human being takes into himself something more than this normal mercury, his organism strives to shut off all organs that have been formed out of the physical and the elemental world. The astral

body of the human being is, so to speak, stimulated to lay hold of only those organs of the human being that have been formed out of the world of the stars.

For this reason, the moment the human being concentrates his consciousness upon the metallity mercury, upon the characteristics of mercury, upon the metallic fluid, upon what is characteristically intangible in the mercurial and is yet akin to the human being,—that moment he is filled inwardly with still a third man.

I said that through the relationship to copper the human being is filled with a second man, who inwardly presses and thrusts upon him and who can also pass out of the customary physical body and then can follow the dead—as I have explained—in the years immediately following their death.

Quicksilver draws to itself everything within the human being which evokes a much more compact inner soul-organism. The human being feels as if by means of all that now comes to him through quicksilver he would lay hold upon the entire metabolism of his organs; when a man feels the strong influence of the metallity of quicksilver, he immediately becomes aware of how the juices flow through the various circulatory vessels within the man.

This is not something that can be described as wonderful and agreeable, for the man feels as if he had no brain, no senses, but as if everything in him were in activity and movement, as if everything within him were creeping and crawling, in stirring and action and weaving and life. Everything within us is suddenly in a state of activity. And what is thus in inner activity within us we feel to be associated with an activity in the external world.

After the conscious training of the soul, all this presents itself to us as I have described it:—Through the influence of quicksilver, through the impulse of quicksilver, the human being does not feel his brain; this is a void. And this is good for the perception of the spiritual world; the brain is not fitted for this. Other organs also cease to be felt. But what is felt is motion passing throughout the entire organism. And all these movements cause at first such pain, such suffering, as if one were inwardly weary.

These movements are everywhere bound up with movements in the outer world. The inner activity is united with the outer activity. We have the impression that we have left down there below us the earthly world, the world of the elements. All this is beneath. It smokes and steams. But in this smoking, steaming, airy movement there are spiritual

INNER VITALIZING OF THE SOUL

beings. Divine Nature, of whom Brunetto Latini spoke in such living fashion, has turned her face about. She is the same being as the Greek Persephone, as I explained yesterday. Previously she held her countenance rather toward the earth, explained to us what is still connected with the earthly, such as that first life which man experiences immediately after death. Now she turns her face about, and we have the world of the earthly and the elemental beneath us, above us the world of the stars. The world of the stars becomes our environment just as hitherto we were surrounded by plants and animals upon the earth. And we do not, indeed, have the feeling: "What a pigmy you are in the presence of the great world of the stars!" But we feel as regards our own expanse in relationship to the great world of the stars as we feel ourselves in the presence of our immediate environment upon the earth. We ourselves have also become large. In our own expanse we have grown into the world of the stars. But the stars are not such stars as we have pictured when we stood upon the earth and looked at them with our eyes: the stars disclose themselves as colonies of spiritual beings. We are again in the world I have already described to you, which I described to you as being evoked in the human being through his kinship with the metallity of tin. For there is an inner kinship between mercury and tin in the direction indicated. Mercury takes possession of a certain part of our human being, lifts it up out of the rest of our being, bears this part of the human being into that spiritual world of which the world of the stars is an external physical manifestation.

But we are now somewhere else by reason of the fact that our consciousness has been altered, that we no longer possess our state of consciousness through the senses, through the brain, but through that which the metallity of mercury has lifted up out of our organism. Through this means are we now in an entirely different world. We are now in the world of the stars. But I might express the matter differently. The world of the stars designates the thing spatially; in reality, however, with the evolution of the state of consciousness I have mentioned we pass out of the world wherein we exist in space between birth and death, and we are now in the world through which we pass as human beings in the life between death and a new birth.

It is, indeed, the mystery of mercury that mercury bears the human being out of the world wherein he lives as in a physical world of the senses; that it carries him away into the world in which he is between death and a new birth, because quicksilver, mercury, possesses a kinship with that in the human being which is not at all of this earth but is

borne into the earth out of the world we pass through in the life between death and a new birth. The circulation of our bodily fluids—that of which we are now conscious—is not of this world, but is controlled out of the world we pass through between death and a new birth.

Now we become conscious of something else—again something which Brunetto Latini observed under the influence of the goddess *Natura*. We become aware of the fact that we are living in the circulation of our bodily fluids, which, however, are united with the circulation of the fluids of the entire cosmos; we are outside ourselves and in that land through which we pass in the life between death and a new birth. But we now learn to know the nature of the circulation of the fluids, and we learn to know that our temperament is formed out of this inner activity, in this circulation of the fluids out of that land through which we pass between death and a new birth; is so formed that we have become either a sanguine or a choleric or a melancholic or a phlegmatic human being. We now understand ourselves more deeply than as the sense-man. If we are making our way through the world as phlegmatic persons, we must say to ourselves that our phlegm is determined by what we have experienced between the last death and this birth. So likewise the choleric, and so likewise the melancholic.

But in this temperament, in this which has its physical expression in the circulation of the bodily juices, still another thing is mingled. Only consider what we have in this circulation of the bodily fluids. If you begin as an anatomist or a physiologist, you have at first something physical. The physical is merely an expression of what is spiritual. But the spiritual in relation to this circulation of the bodily fluids is not at all of this world, but is from the world that works in the human being between death and a new birth.

If, then, we look back upon our temperament—and this was indeed a most astonishing thing for Brunetto Latini, when the goddess *Natura* explained to him the temperaments—we say to ourselves: "There, in the temperaments, which lie in the circulation of the bodily fluids,—there is where the life between death and a new birth has set its seal. But, if we go deeper, what is called karma is mingled, what is called the testing of fate. If we view in its physical existence this remarkable mercury, metallically flowing, we learn to understand it rightly only when we know that within it there lies concealed this mystery: In a drop of mercury as it flows along there is revealed to the initiate a profound inter-relationship. This drop of flowing quicksilver has the capacity to unite the spiritual element in man with those organs whose formation and

genesis are to be traced back to the life between death and a new birth.

All things in the world are thus united one with another, mutually interwoven. The physical is merely illusion, a physical illusion. Only for the physical is the spiritual an illusion, an abstract illusion. In actual truth, physical is woven into spiritual, spiritual into physical.

If a human organism has become defective, and we observe that the reason why this organism has become defective is because those organs are attacked which are really developed out of that land in which we live between death and a new birth, we must in such cases arouse in the human organism forces that will remedy these defects.

Suppose that a physician sees that a certain person is defective in that organization—the circulatory system—which really receives its impulse out of the land between death and a new birth. In that case I am in the presence of a sick person whose circulatory system has been torn loose from the spiritual world. This is the phenomenon. We make a spiritual diagnosis of the case. The spiritual is always to be understood in relationship to the physical diagnosis, as I described yesterday. I continually emphasize this fact afresh to avoid giving rise to any misunderstanding. Our diagnosis is that the circulatory system of this person has torn itself loose too much from the spiritual world through which we live between death and a new birth. What is to be done?

We must apply therapeutically to the body in an appropriate manner that metallity which brings the circulatory system again into contact with the spiritual world. Mercury has this effect upon the human being.

Mercury acts upon the human organism in such a way that, when those organs which can be developed only out of the spiritual world are torn loose from that connection, mercury brings them again into contact with that world. Here we see what relationship exists—perilous, I might say, and yet at the same time obviously important—between the knowledge of the states of consciousness in man and the knowledge of diseases. One passes over into the other.

These things played a very great role in the ancient Mysteries. And these things clarify our minds also in regard to something I related to you yesterday. Consider:—In an age when humanity had no longer possessed for a long time such a spiritual vision that the goddess *Natura* was known in the form of a teacher concerning the mysteries of Nature, Dante's teacher Brunetto Latini returned in a certain state of excitation from his mission in Spain, drew near to his native city, became still further excited because he heard how things were going with his own

INITIATE CONSCIOUSNESS

party, the party of the Guelfs. All this comes to a head in the fact that he gets into a condition resembling a mild sun-stroke. What happened was simply that the metallity of mercury in his environment affected him.

For what do we mean when we say that we have had a mild sun-stroke? This means that we have been affected by the mercury disseminated in the finest minuteness throughout our cosmic environment. It was this influence that affected him. It was by this means that it became possible for Brunetto Latini to enter into the spiritual world at a time when it was otherwise impossible for a human being to enter into that world as he did.

But this shows you that there is in man as he stands before us something akin not only to what the investigator of Nature spreads before our eyes, something akin not only to what may be spread before our eyes by one who can follow the dead in his first steps after death,—but that the being of man as it exists in us has a connection, a relationship with something far more lofty, something wholly spiritual as we experience it in the life between death and a new birth. You may conceive the form of the liver, the form of the lungs, if you pursue the methods of ordinary science. You may conceive the building of the sense-organs if you employ the help of the next form of knowledge. But our contemporary physics takes this next form of knowledge into account only in a very crude fashion. But you will never learn to understand in its peculiarity the circulation within the human being standing erect if you do not proceed on the basis of initiation-knowledge. Nor will you ever learn to understand the mysteries of the metallities if you do not here also proceed on the basis of initiation-knowledge.

But this means also that you will never learn to understand the nature of diseases in the sense of the preceding discussion if you do not proceed on the basis of initiation-knowledge, for you can give no help by means of the physical peculiarities of the metals.

The physical peculiarities of the metals will enable you to cure brains, provided you know these peculiarities. But you cannot cure diseases of the circulation of the fluids.

But what I have just said to you is inaccurate, for you can heal only the gross mass of the brain. In the brain, however, there is also a circulatory system. For this reason you cannot heal in reality even the brain by means of the metals but only by means of spiritual knowledge.

You may ask: "But why then, does contemporary medicine, nevertheless, actually heal?" It heals by means of what still remains in it of

tradition out of ancient times. We still know what the ancients knew in regard to the spirituality of the metals. This we make use of. This we employ together with what we have discovered in a purely physical way, which does not help much. If materialism should ever gain the mastery, and all this should be forgotten, no remedy would any longer afford any help which has been discovered in a purely physical way.

We are already standing at that point in human evolution where the spiritual must again be discovered in a new way, since the old traditions derived from a primeval clairvoyance have gradually disappeared.

The Mystery of Silver

Very unusual is the character of that mystery which is concealed behind the metallity of silver. If we may say that behind copper exists that impelling force of the cosmos which conjures into the human being the first higher man, and that behind mercury there exists a second cosmic force which conjures into us a second man who is connected with the world of the stars and therefore with the spiritual world through which we pass in the life between death and a new birth, we must say something entirely different in regard to the metallity of silver.

If the human being intensifies and increases his relationship to silver in the same manner that we have described with reference to the metallity of copper and the metallity of mercury, he is then applying himself to a still deeper organization within him. By means of mercury he related himself to the vascular organization which bings him into connection with the circulation in the entire cosmos, brings him into connection with the spirituality of the cosmos. By intensifying his relationship to silver, man brings himself into direct contact with that which comes as a force, as an impulse, out of previous earthly lives.

We may say, therefore: If a man concentrates upon the special peculiarities of silver, and continues this for a long time until it becomes effective (if he brings to a focus within him those forces bound up with the facts, not only that his circulatory vessels now cause the fluids to flow through him, cause the juices to circulate, but that warmth flows through him in the circulation of the blood), he then comes to know the truth that what is circulating as warmth in his blood, what for the first time makes him a human being because he feels within himself a certain warmth and therefore blood as a substance, but also blood as a spiritual element, the spirituality of blood,—he comes to know the truth that there is active within this warmth something which comes over from previous incarnations. In man's kinship to silver there finds direct ex-

pression what can affect the warmth-impelling character of the blood. But in this is expressed also that which leads us back spiritually into previous earth-lives.

Bear in mind that in silver man possesses that metallity which makes him conscious in a certain sense of that within him in this present earth life which has come out of previous earth-lives. For the circulation of our blood with its wonderful differentiations in warmth is not derived from this physical world. Neither is it derived from the elemental world I have described to you. Nor is it derived exclusively from the world of the stars. The world of the stars determines the directions in the circulation of the blood. But what pulsates within the blood as warmth, what really pulsates as warmth through our life and in the right manner through our blood,—this bears effectively within it that force which has come over out of previous earth-lives.

It is to this force that we appeal directly when we call upon the forces of silver in their relationship to man. It is thus that the mystery of silver is connected with repeated earth lives. And silver is one of the most amazing examples of the truth that spirituality lives everywhere, even in the physical. One who is able to look upon silver with the right sort of eyes knows that silver is the external divine symbol for the course of human earth-lives. For this reason the mystery of silver is also connected with reproduction, with all those mysteries which are related to reproduction, for the reason that in reproduction the human being links himself with his previous earth-lives. The being that existed in previous earth-lives penetrates through reproduction into the physical life.

But this mystery is the same as the mystery of the blood. And the secret of the blood, the mystery of blood, is the mystery of silver. We may say here that the secret of the warmth of the blood is the secret, the mystery, of silver.

Here again the stream of knowledge passes over from the normal course of the blood in man to the pathological. Suppose that in human beings, because of circumstances pertaining just to the present world, from which the blood should not receive its warmth—for it must be warmed through those worlds which we have traversed in previous earth-lives,—suppose that the blood is invaded in its warmth by the present world, without receiving its impulse from the world upon which we depend by reason of a spiritual bond uniting us with previous earth-lives. Thence arise those diseased conditions which we may say have come about because everything connected with the warmth of our blood is torn loose

INNER VITALIZING OF THE SOUL

from all with which it should really be connected, from our previous earth-lives.

What is fever? Fever, conceived in a spiritual sense, is the result of the tearing loose of the human organization from its normal union with the previous earth-lives as these continue to work out their influence. If the physician is able to make a diagnosis that in some instance of ill health the following is the case: Here is the man; the external world has affected him in such a way through something or other, that he is in danger of tearing loose his organization from previous earth-lives,—in such a case the physician resorts to therapy by means of silver.*

There is an interplay between what is connected with man's evolution in spirituality and what is connected, on the other side, with that which leads into the pathological and then into the therapeutic.

Whereupon rests the capacity of the initiated person to view previous earth-lives? So long as we are connected with these as in ordinary life so that we travel the way of our own karma and the previous earth-lives simply produce their effect, we cannot see into these previous earth-lives. We are here in the present earth-life. We are connected with the previous earth-lives; their influence is active in the present. Indeed, they are active in such a way that through their influence you carry out your karma, that you pass through the world in accordance with your karma. But you cannot look back. You cannot by means of ordinary consciousness look back. If you wish to look backward, you must first for a moment break the threads, you must tear them loose. When you have torn yourself loose, when the previous earth-lives have become objective, then you can look backward.

Naturally, you must have developed the capacity—I shall speak further of this—to bind the threads together again in complete normality. If you do not tie the threads together again, you become a person of unbalanced mind, not an initiate.

* A very fine example may be mentioned just in this connection which occurred not long ago at the Clinical Therapeutic Institute of Frau Dr. Wegman. Such a condition which may come about in a spiritual way as I have pointed out,—that the human organism is suddenly in danger by reason of external circumstances of tearing loose in the essential nature of its blood from previous earth-lives—this may happen very suddenly. And this is what actually happened in a special instance of sickness only a short time ago in the Clinical Therapeutic Institute of Frau Dr. Wegman—something which in materialistic medicine is called "occult fever,"—sudden high temperature in the case of one who is already convalescent, something quite unexpected. Frau Dr. Wegman found herself suddenly faced by such an instance. By reason of her inspired medical knowledge, she instantly applied a treatment with silver. As she told me of this, the whole situation stood before me in its wonderfully beautiful cosmic relationship.

INITIATE CONSCIOUSNESS

Observe that you have here a phenomenon which occurs in our spiritual evolution: the tearing loose of the spiritual threads which bind us to our previous earth-lives. Illness brings this about in abnormal cases. Illness produces this effect in a pathological manner. Illness manifests itself as the abnormal occurrence of that which we must bring about in a higher sphere for the purpose of spiritual vision, for other states of consciousness. When the blood, apart from the rest of the human organism, surrenders itself to its own consciousness—for the blood has a special consciousness, just as I have already told you of such special consciousnesses belonging to certain organs of the body,—when the blood frees itself from the rest of the organism, then it possesses in abnormal state a vision of previous earth-lives. But this remains in the subconsciousness. For a conscious retrospective vision the threads must first be broken. For a diseased retrospective vision it is not necessary that the threads should be broken.

Thus the consideration of such a thing as the metallity of silver, which proves to be a wonderful remedy in all sorts of diseases connected in any way with the karmic element,—this mystery of silver thus leads us deep into other mysteries of the world. With this we have for the present almost exhausted those metallities which were to be mentioned in connection with the different states of human consciousness. We will now continue with our consideration of these states of consciousness and the relationships that man can establish through these states of consciousness with other worlds. In other words, we shall continue in the following lectures our consideration of the right ways into spirituality.

VI

FORMS OF INITIATION-KNOWLEDGE

The Waking Life of Day and Dream-Consciousness

I have spoken to you of various states of consciousness that it is possible to develop by means of the forces in the human soul. What is called initiation-knowledge is dependent upon the fact that different forms of knowledge of the world may be produced by means of the various consciousnesses.

Today we shall undertake to gain a conception as to how man may stand in relationship to the world by means of these various consciousnesses. First of all, let us once more fix definitely in our minds the fact that for contemporary civilized life, for all that humanity recognizes today in relationship to reality, in relationship to existence, there really speaks to us only a single state of consciousness: that is, the state of the waking life of day.

In addition to this waking life of day, we may say that there exist for contemporary man in our world cycle two additional states of consciousness. But these cannot at first be regarded as directly determinative with regard to any sort of knowledge. There is the state of dream-consciousness, in which at present man experiences only reminiscences of the waking life of day, or also little invasions out of the spiritual life. But in the ordinary dream-life both the reminiscences of the day-life and also the invasions, revelations, out of the spiritual world, are so distorted, so blended with individual misleading images and symbols, that no knowledge is to be gained from them.

If, through the help of initiation-science, we would answer the question: Wherein, then, does man really live when he is dreaming?, such an answer will take form in the following manner:—As man exists in ordinary life, he includes as part of himself first of all his physical body, that body which the senses perceive today, which is the subject of observation by the sciences of anatomy, physiology, biology. This is the first member of man's nature, which every one thinks he understands but which, as we shall see later, is actually extremely little known today in its reality.

As second member of the nature of man—you may read a more adequate presentation of this matter in my books, especially in the book entitled *Theosophy*—as second member, man has the ether body, the

formative body, a subtle organization that cannot be seen with the eye but can be perceived only when we develop that first consciousness of which I have spoken during these days, which can accompany the dead in the earliest years after their death.

This ether body, or body of the formative forces, stands in a far more inward relationship with the cosmos than the physical body, which in its entire organization is more self-sufficing.

But man has also a third member in his organization, which may be called, of course, by any name one may choose, but which we name in accordance with ancient terminology the astral body. This is an organization which cannot be perceived by the senses; but which cannot be perceived either in the same way as we perceive the ether body.

If we should undertake to perceive the astral body by means of those powers of knowledge with which we perceive the external Nature visible to us at present, or even by means of those powers of knowledge which I have described as belonging to the next higher state of consciousness, by means of which one accompanies the dead,—if we should endeavor with all these powers to see the astral body, we should in that case perceive nothing more than a vacuity, a non-existence, where the astral body of man really is.

So we may say, therefore, that man bears within himself a physical body, perceptible to the senses, that he bears within himself his ether body, perceptible to the imagination, perceptible by means of those powers which we may gain in the manner explained above through meditation, through concentration. But, when we approach man with all those forces, we perceive as regards his astral body only vacuity, a spatial nothing, a hole, a hole set within space and surrounded on all sides. Only when we have attained in the manner I have explained to the empty waking consciousness, when in a state of complete wakefulness we can so relate ourselves to the world that we perceive nothing by means of the senses and that even thought and memory have become silent and yet we perceive a world,—only then is this vacuity filled, and we know that in this vacuity we have the first spiritual element in us, the astral body of man.

An additional member of the human organization is the real ego. We perceive this ego only as we develop further and further the empty consciousness.

Now, the state of the dreamer is such that he has the physical body and the ether body, or body of formative forces, separated from him and lying on the bed; separated from these and within the spiritual world

are the astral body and the ego. But, when we possess only ordinary consciousness, we cannot perceive by means of the astral body and the ego. By what means do we perceive external impressions in the ordinary world through which we pass in the life between birth and death? By means of the fact that we have eyes planted in the physical body; by means of the fact that we have ears planted in the physical body. In man's condition today in the evolution of the world, he possesses in ordinary life no corresponding organs—no eyes, no ears—in his astral body or his ego. He therefore passes out of his physical and ether bodies into dreams in just the same condition as if he wore a physical body in the physical world but without eyes and ears, so that everything would be dark and silent about him. But it is not necessary that this astral body and this ego must always remain without eyes and ears—naturally these terms are used in a sense appropriate to the soul. Through that very training of the soul of which I have spoken in my books, organs may come into existence in the astral body and in the ego organization,—eyes and ears of the soul, etc. Man can then attain to such things by means of training, through exercises. He then attains to the possibility by means of initiation-vision of seeing into the spiritual world. He then passes out of his physical and his ether body and sees the spiritual, just as he sees the physical—and also in a certain sense the etheric—in the physical and ether bodies. This occurs in the case of those men who then possess initiation.

How is it, then, in the case of the ordinary dreamer?

Bring vividly before your mind what happens in the act of falling asleep. The physical body and ether body remain lying on the bed. The astral body and the ego organization pass outward. At the moment when this exit occurs, the astral body is still in complete sympathetic vibration with the physical body and the ether body. Bear in mind, now, that the astral body passes outward. It has participated in everything that has been carried out by way of inner activity by the eye, the ear, by the will in movement in the physical body, from morning till evening. The astral body and the ego have participated in all this. Now they pass outward. But all this is still quivering there. All this is still present in them. But, while the experiences of the day are still quivering, they come in contact everywhere with the spiritual world that is around them, and there arises a chaotic disorderly interaction between the activity of the external spiritual world and what is still in an after-quiver in the astral body,—there arises a chaos.

INITIATE CONSCIOUSNESS

The man is in the midst of all that arises there, and becomes aware of it. That which he has brought with him makes an impression upon him. It is still in an after-quiver. This becomes a dream.

But you will readily see that in the presence of reality very little is to be done with this. How is it with the initiated person? The initiated person has the capacity to suppress as soon as he passes outward everything within him in the form of reminiscences, or of after-quiverings from the physical body and the ether body. He suppresses, then, what is coming from the physical and the ether body.

Besides, it is possible for him, by means of meditation and concentration and through the development of the empty consciousness, to possess eyes and ears of the soul. He is not aware of what is going on within him, but of what is occurring externally in the spiritual world. Instead of dreams, there come to him perceptions of the spiritual world. We may say, then, that the dream-consciousness is the chaotic counterpart of spiritual perceptions.

Now, the situation in the case of the initiate is such that at first, if he has developed these inner astral organs—astral vision, astral hearing—only in their earliest stages, he is then continually in a sort of struggle, in a conflict, consisting in the fact that he has to suppress just those reminiscences, those after-quiverings out of the physical and the ether body.

We must struggle continuously, when we enter into the world of imagination, into the perception of the spiritual,—we must continually struggle to prevent the dreams from having their way. There is a continuous interplay between what is seeking to come about in the form of a dream, which would deceive us, and that which represents the truth of the spiritual world.

Every one who is to be initiated learns at last to know this struggle. He learns to know that, the moment he wishes to transport himself with full knowledge into the spiritual world, the after-images of the physical world appear again and again, that something arises which places itself before the pure images of the spiritual world as a disturbing image. And only patience and endurance can be victorious in what then becomes a stern inner struggle.

If a person is frivolously satisfied with the fact that his consciousness is filled with spiritual images, he may very easily dream himself into a world of illusion instead of entering the world of spiritual reality. One who is really to be initiated must possess an extraordinarily firm, rational inner attitude.

Only consider what all this requires. But, if we are to discuss the ways into the spiritual world, spiritual research, it is necessary that we should call attention to just such things.

If we are to enter at all into the spiritual world, it is necessary on the one hand to possess a real eagerness, a real enthusiasm for the entrance into the spiritual world. An inner laxness, inner indifference, inner indolence hinder one in this. On the one hand, therefore, it is necessary that we should possess an inner mobility, the right sort of inner mobility, an inner activity.

On the other hand, this conduces to the possibility that we may enter into the fantastic, may form all sorts of phantasms in ourselves. Thus we must possess on the one hand the capacity which might lead us to the very highest pitch of fantasy, if we should let our selves go; but, on the other hand, with all that is inner activity, inner mobility, we must associate sober common-sense.

As initiates, we must possess both these things. If we simply let ourselves go, this is not good. But, if we take ourselves in hand in a commonplace fashion by means of the intellect, and undertake to think everything out, this also is not good. We must be able to interweave both these things harmoniously. One must possess on the one hand the capacity, so to speak, to become a genuine dreamer, and yet at the same time always the capacity not to become a dreamer. We must always have in our souls the possibility, *in statu nascendi*, to mount up into everything possible that is mobile and fantastic. But, whenever this status comes about, we must always possess the capacity also to control perfectly our inner attitude. One must have the capacity to become a fantastic poet, but one must also have the capacity at the same time not to find it necessary to yield to this. At every moment when a person would acquire knowledge of something, he must, so to speak, have also the ability to write a drama, a lyric poem, anything possible. But we must also be able to check this going off into fantasy, and be able to restrain ourselves through those forces which otherwise have their significance only in the most matter-of-fact life. In this way we enter, not into fantasy, but into spiritual reality.

This inner temper of soul is of the utmost importance in connection with real spiritual perception. Therefore the case is such that, if we cast an intelligent glance on the one side at the state of dream-consciousness and understand it as that in which chaotic images are brought over from the spiritual world, we know on the other hand that all the power of the personality must now enter into that power of the soul which

otherwise only dreams; that only in this way do we succeed in grasping what it means to enter into the spiritual world. I say that dream-consciousness introduces the spiritual. This might seem to contradict the fact that the dream-consciousness also brings images out of the life of the body. But the body is not merely bodily; the body is permeated throughout by the spirit. If some one dreams that a meal of an especially delicious odor and promising a delicious taste is before him, and he is about to eat this meal—of course I mean in his dream—although he has not one-tenth of the money in his pocket that this meal would cost, the real situation is that the genuine spiritual and astral content of the digestive organs image themselves before him even though in the symbol of the meal. The spirit is always present in dreams even though it is the spirit which resides in the bodily nature. The dream always introduces something spiritual, but very often the spiritual element which resides within the bodily. One must recognize this fact.

A man must recognize that, if he dreams about snakes, the digestive organs in their windings are symbolized before him, or that the blood vessels in his head are thus symbolized. It is necessary to penetrate into these mysteries. Therefore, only when we really consider all this in the most scrupulous manner can we reach a conception of this subtle, intimate something which must be established in the soul if we are to carry out spiritual research by means of initiation-science.

The Life-Periods as Perceptual Organs

The third state that man experiences at present in ordinary life is the state of dreamless sleep.

The waking life of day.

Dream-consciousness: chaotic counterpart of spiritual being.

Dreamless sleep.

Let us understand clearly what is the state of man in dreamless sleep. On the bed lie the physical body and the ether body. Outside the physical body and ether body are the astral body and the ego organization, the I. The after-quiverings, the reminiscences out of the physical and ether bodies, have ceased. The man is in the spiritual world only in his ego and his astral body. But he has no organ. He can perceive nothing. Everything about him is in darkness. He sleeps. This is the existence of sleep: to live in the ego and in the astral body without being able to perceive the rich and vast world which surrounds us. Imagine a blind person. All the colors, all the forms that you see

around you by means of your eyes are not there for him. He is asleep as to colors and forms.

We cannot sleep altogether; we can sleep only in respect to something.

And now imagine a person who is there in his astral body and in his ego, but in whom there are no organs whatever. He is asleep as to everything spiritual. Such is the person in the state of dreamless sleep. Meditations, concentrations are for the purpose of setting spiritual eyes, ears, in this astral body and in this ego organization, and then the man begins to see, to perceive what is there in such rich abundance. He perceives spiritually.

One perceives spiritually by means of just that which in ordinary consciousness is asleep as to the world. This must be inwardly aroused through meditation and concentration. One must organize that which we ordinarily bear within us unorganized. Then one perceives in the spiritual world. One is then in the spiritual world just as one is otherwise in the physical world by means of eyes and ears. And this is, indeed, the genuine, real initiation-knowledge. It is not possible by any external means to fit the human being to perceive the spiritual. He can be fitted for this only by really organizing his inner being, which otherwise is unorganized.

Now, at all periods in human evolution there has been the endeavor to bring certain men into initiation. This endeavor has suffered a certain interruption only during the grossly materialistic period from the fifteenth century to our own age. During this time men have, so to speak, forgotten what real initiation is and have wished to attain without initiation everything they desire to know; in this way they have come gradually to believe that they are really adapted only to the physical world.

But what is this physical world in reality? We do not learn to know it if we know it only as a physical world. We learn to know it only when we can really lay hold knowingly upon its spirit, which it always bears within it. To this must humanity once more attain. This is the meaning of the great turning point in our times, of the fact that the world presents to us the image of destruction, of passing into chaos, but that for one who possesses insight this passing into chaos, this terrible madness of human passion, which darkens everything and would finally bring everything into decadence,—that in all this there is revealed the impulse of spiritual Powers standing in the background to lead humanity into a new spirituality.

INITIATE CONSCIOUSNESS

And fitness for anthroposophical spiritual science consists in listening to these spiritual voices that sound out to us in our materialistic existence.

I said that in all ages there has been this endeavor so to develop the human organization that it might see into the spiritual world. But there were various requirements. If we go back into very ancient times of human evolution, go back into such times as I have described to you during these days as the Chaldaean times—indeed, even if only to a certain extent, the times to which Brunetto Latini belonged—we find that man was not yet so completely grown into his physical and his ether body as he is today. Today men stick fast through and through to their physical and ether bodies. They must, indeed, stick fast therein since they have been educated in that way. But how then, after all, shall men have intercourse with spirits, when they often have to learn to read and write before the change of teeth! Reading and writing were invented in the course of human evolution out of physical conditions; the angels, for example, cannot do these things, spirits cannot do them. And, if a person centers his entire human being upon that which is found only in the physical world, then it is naturally very difficult for him to emerge from what belongs to the physical and ether bodies.

Our period is in a certain sense proud of the fact that it so directs all its culture that the human being can simply have no experience whatever when he separates himself from his physical and ether bodies. I do not mean to find fault with this culture. I do not mean to criticize it. It must be just as it is. It had to come to this point. Moreover, I shall speak further of its significance. But the fact is just that.

In ancient times the astral body and the ego were far more independent of the physical body and ether body even during the waking life of day than they are at present. Even those initiated, therefore, were dependent upon the fact that they possessed by nature such a self-sufficiency. At any rate, in very ancient times of human evolution almost every one could be initiated in the Mysteries. Any human being could be selected. This, however, was the case only in very ancient times, in the primeval times, for example, of the most ancient Indian culture and the most ancient Persian culture.

Then came the times when men were already directed to choose those persons for initiation who could pass easily out of their physical and ether bodies, who possessed a relatively high degree of self-sufficiency in the ego and the astral body. Men were thus somewhat dependent upon certain requirements.

This did not prevent the endeavor to lead every man into initiation just as far as he could possibly be brought. This was actually done. But what was accomplished beyond a certain measure depended very much upon the question as to whether the person attained with ease or with difficulty to a self-sufficiency of his ego and his astral body. Men were still dependent upon something in the nature of the human being, upon the kind of native endowment.

This is true for the reason that, once the human being has been placed in the world, he must in a certain manner be dependent upon the world, so long as he lives between birth and death.

You may now raise the question as to whether the human being of today is subject to such dependencies as regards initiation. In a certain sense he is. And, since I should like to speak with complete clarity and exhaustively in these lectures in regard to the ways that are right and those which are wrong for entering into the spiritual world, I should like also to place before you the restrictions existing today in reference to initiation. Let us make everything clear before our minds.

Bear in mind that the ancient human being was more dependent upon his natural capacities if he would become an initiate. The modern human being also can really invariably be brought into initiation, and it is true that the astral body and the ego organization can be so formed by appropriate soul-training that they can see into the spiritual world, can possess spiritual perceptions.

But as regards the completeness, the perfection of the perceptions, today also one is dependent upon something. Something very subtle and intimate comes into consideration here, and I beg you not lightly to form a final judgment in regard to what I shall say today before the content of the succeeding lectures shall have been presented to you. I can explain what I have to say only little by little.

That is to say, men are in a certain sense dependent now as regards initiation upon their periods in life. Suppose—to speak concretely—that a certain person is thirty-seven years old when initiation comes to him. He has lived, then, from birth till his thirty-seventh year and has a further life still before him. The man then applies to himself—usually under guidance or by learning independently under the influence of books—rules of meditation, concentration, or other soul-training. By going deeper and deeper through meditation into a thought-content, the man attains to the capacity first for seeing retrospectively into his earthly life. He attains to the capacity for setting his earthly life before the soul as a single tableau.

Well, the man is thirty-seven years old. Just as one ordinarily looks out in space and sees men there, the first row, the second row, there the table, behind that the wall, just as the entire thing is there when one looks out in perspective, so does one at a certain stage of initiation see in respect to time. It is as if the course of time were spatial. One looks into it in that way. One sees this: "Now you have become thirty-seven years old. This you experienced at thirty-six years, at thirty-five years." So it goes on all the way to birth. One thus sees into this and has it as a unified tableau before one.

But suppose that a person actually takes this retrospective look at a certain stage of initiation. If he has reached the age of thirty-seven years, he will be able to look back to the time he passed through from his birth until about his seventh year, until the change of teeth. That is a long distance. The man sees into it.

He will then be able to see into the time through which he lived from the seventh to the fourteenth year, to the age of puberty. He can then look upon the stretch which he lived through from his fourteenth to his twenty-first year and he sees the things there. He can then look back upon the rest of the life that he has lived up to his thirty-seventh year.

It is possible now to see into this in what I might call the time-space perspective. If to this vision in the time-space perspective there is added the consciousness which issues from the empty consciousness, from the waking empty state of consciousness, a certain power of perception then flashes through us. We become inspired. You must note, however, that the inspiration is of the most various kinds. It is noticeable that what has been passed through as life between birth and the seventh year inspires us differently, conjures something different before the soul from what is caused by the experiences we have lived through from the fourteenth to the twenty-first year, and so on for the later periods. Every such life-epoch is a different power. We are able to see into something different.

But, perhaps, the person is more than thirty-seven years old. He may be, we will say, sixty-three, sixty-four years old. In this case he surveys also the later life-epochs. Now the life-epoch between the twenty-first and the forty-second year appears as something rather unified. Later, however, the thing again falls into sections. There is a significant distinction between what we perceive from the forty-second to the forty-ninth year and what we perceive from the forty-ninth to the fifty-sixth year. And again in what we perceive from the fifty-sixth year to the

sixty-third year. One then looks back upon significant differentiations. But that is just what the man himself is. We are spiritually like that in our earthly lives. If, therefore, a man is inspired for all of this, then all that he bears within himself gives to him various kinds of inspiration. We carry our childhood in us until the seventh year; this gives us one kind of inspiration different from that of the childhood that we bear in ourselves from the seventh to the fourteenth year and also from the childhood that we carry in ourselves from the fourteenth to the twenty-first year—but we must not express it thus, but say rather what we carry within us as young men and young women from the fourteenth to the twenty-first year,—this is a different inspiration. Then follows a somewhat different inspiration for that which we bear within ourselves from the twenty-first to the forty-second year, and again a somewhat differentiated power which arises from the more advanced periods of life.

Suppose, then, that a man has attained to the capacity to perceive his own experiences in picture fashion, and that he has in addition attained to the inspiration of the empty consciousness, so that he has extinguished his consciousness, and the forces are now active: so that he does not any longer look *at* the new eyes, but he looks *through* these eyes. Suppose that the man has advanced to the point—that is, he has advanced by means of inspiration—where he no longer sees his life-epochs with their facts, but by means of these life-epochs he sees and hears; at one time by means of the life-epoch between the seventh and the fourteenth year, at one time by means of the life-epoch between the forty-ninth and the fifty-sixth year, just as one sometimes in this world hears and sometimes sees. In one case we make use of our eyes, in another case we make use of our ears. In the world of inspiration we use at one time what is given to us as a power that arises from the seventh to the fourteenth year, at another time that which is given to us as a power arising from the forty-second to the forty-ninth year. *Now the periods of life have become differentiated perceptual organs.* Thus we are in a certain sense dependent today upon our age. At the age of thirty-seven years it is possible to speak quite well from inspiration; but we can speak quite differently from inspiration at the age of sixty-three years, since we have then developed different organs. The periods of life are organs. Suppose, now, that some one should wish to describe out of inspired knowledge—not out of books, but out of inspired knowledge—such personalities as Brunetto Latini, as Alanus ab Insulis (I select examples lying at hand, since we have busied ourselves with these problems during the last few days) suppose that I desire to describe these persons.

If some one seeks to describe them when he himself is only thirty-seven years old, he has the following experience in relation to them. They stand forth in the spiritual world. They stand there in his vitalized sleep-consciousness. The person can speak with them—naturally, I say this *cum grano salis*—as one speaks with physical human beings. This is certainly true.

But the peculiar fact is that, when they are conversing with any one in the language of the spiritual life, they can explain to him only such wisdom and inner spirituality as they have attained at this very moment. One then realizes certainly that it is possible to learn very, very much from them. But it is necessary to accept this from these spirits in faith and confidence. It is necessary to heed what they say.

Now, one does actually believe in this, for it is after all no small matter to stand in the presence of a Brunetto Latini—let us say—in the spiritual world. Moreover, it is possible to determine whether we are in the presence of a meaningless dream-image or a spiritual reality if the necessary preparation has been made beforehand. It is therefore possible, so to speak, to attach some importance to what comes to one by way of communications.

But suppose that some one should speak in the spiritual world with Brunetto Latini—if I may express myself thus again *cum grano salis*. (You must not understand this in the same sense as if we were talking together in this hall, yet we can express the matter so.) Suppose, then, that some one should speak thus at the age of thirty-seven years with Brunetto Latini. He would say all sorts of things to this person. Finally, however, one has a craving to know many things more thoroughly, to know more rightly. But he would then say to this person: "Yes, but you see I must in that case go back with you—we are standing now in the twentieth century—I should have to go back with you through the nineteenth, eighteenth centuries, all the way back to my own century. We should have to take the path backward. We should have to place ourselves where I stood when I was the teacher of Dante."

"Indeed," he says then to this person, "in that case you need to become a little older if you wish to make this journey with me. You must in that case pass somewhat beyond your present age. I can tell you everything. You can know everything. You may become a profoundly initiated person, but you cannot accompany me. You cannot in reality through your spiritual will actually tread this path backward."

You see, in that case the person must be older. He must at least have passed his forty-second year—really he should have reached the

sixtieth year, if he wishes without hindrance to travel back through the spiritual world with the person mentioned.

Such things as these show you how the matter really lies in reference to the human being in a deeper sense and how there is a significance in the question whether he is old or whether he is still young. Only when one has finally directed one's attention to such things is it possible also to understand—and I shall have to speak still further in regard to this matter—why many persons die young and many others at an older age in this or in that earthly life, etc.

Interpenetrating Spheres of the Stars

We have seen how the life of the human soul may be expanded in the perception of the spiritual world from the point of view of human evolution. I have explained how the intercourse with a being who exists as a disembodied human soul in the spiritual world, such as Brunetto Latini, undergoes a modification; how this modification occurs according to the requirements of initiation, according to whether the person is observing with those organs which one comes to possess in youth or with those with which one is endowed in old age.

What may be brought before our minds in this fashion as a view of the human being in the earthly world and its evolution can be supplemented through asking ourselves the question: How is human insight, the human consciousness, expanded in another direction? Today I shall call your attention to another direction in order that I may discuss this more fully in the following days.

While we are living in the ordinary state of consciousness of the earthly life between birth and death, we have the earthly environment around us. We should no longer have the mere earthly environment if our dreams were not chaotic, or if we could perceive through our ordinary consciousness in deep dreamless sleep. In these conditions we have other states of perception or of consciousness, not merely the ordinary state.

But we may impress the following upon our minds:—The ordinary consciousness is surrounded by the earthly world—we are not able, as you know, to look into the interior of the earth. This, then, is what we have before us primarily in the ordinary consciousness. All the rest of the universe—sun, moon, the other stars—shine into this sphere. We perceive the cosmic intimations, so to speak, more clearly in the case of the sun and the moon, less clearly in the case of the other stars. They transmit intimations into this physical world. And physicists would

really be astonished if they could learn in their own way—for they will certainly not learn this in our way—what is the real appearance of things where the moon is or where the sun is. For the appearance is certainly not that found in handbooks of astronomy or of astro-physics and the like! What we see in this way is but an intimation of the reality. In ordinary life we do not generally behave in such a way that, if a person with whom we desire to become acquainted stands before us, and we can talk with him, we say: "What I am now learning from this person is not enough; he must go quite far away so that I can scarcely see him and then I shall know him very much better; I shall then be able to describe him."

To be sure, this situation is brought about through necessities inherent in the world, and the physicists can describe the stars only while they are very far away. But the expanded consciousness, the transmuted consciousness, places a person actually in the star-world itself. And the first thing that we learn through this experience is, in fact, to speak about these worlds of the stars in an entirely different manner from that in which we talk about them in ordinary life.

In ordinary life we say: "I am standing here. During the night I see the moon there over me." This is certainly true. It is necessary first to slip into another consciousness before we can speak otherwise. It sometimes takes a long period of time to do this. But, when we have once slipped into another state of consciousness, and can have an experience somewhat like the following: that we look upon what we have experienced by means of the first state of consciousness, which can follow the dead, look upon what we have experienced from birth until the seventh year, until the change of teeth, which is then carried over into inspiration, so that it has become an inner power of vision,—then we behold a different world about us. The ordinary world fades out. It becomes indistinct. We see a different world round about us.

This other world is the one that may be called the sphere of the moon. But, when we have entered into this experience, we do not say: "Here I stand and there, on the other hand, is the moon,"—but we say: "I am within the moon."

And we come to know the moon as everything that lies within the circuit described by the moon,—that is, within the sphere of the moon. The orbit of the moon is only the outermost boundary of the moon. The experience that we have is that we are within the moon.

You see, this experience of being within the moon would be possible for a child eight years old when it looks back upon its first seven

years, if it were possible to initiate a child. It would, indeed, look into this sphere of the moon in the easiest manner possible, because it would not yet have been confused by what follows below. Naturally, a child cannot be initiated when it is eight years old, but theoretically this would be entirely possible.*

It is thus, then, that we look into the sphere of the moon when we look by means of that power which is bestowed upon us by the first seven years of our life. In general, the thing becomes utterly unlike what is described on the basis of the ordinary consciousness. I will make this clear to you by means of a comparison.

You know that, when a biologist nowadays studies the embryo in the process of the evolution of the germ from earlier to later stages, he studies this germ at a certain stage. There, lying in an eccentric, and therefore in an outer, position, is a thickening of the material. There is an enclosure. A sort of kernel is visible there. But we cannot and must not say, although this is entirely clear as seen through the microscope,—we must not say that only this is the germ, only this the embryo: the rest belongs to it also.

And so you see the case is the same in the instance of the moon and the other stars. What is visible there is only a kind of kernel, and the entire circuit which is described by the revolution of the moon belongs to the moon. The earth is within the moon. If the germ could revolve, it would also make a revolution. But the moon does rotate and revolve.

For this reason the ancients, who still knew something of these things, did not speak of the moon, but of the moon-sphere, and what we today call the moon they saw only as a point on the outermost boundary of the moon. This we perceive each day in a different place. Thus in a period of twenty-eight days we see the entire boundary of the moon-sphere.

The power of looking into what remains there as the sphere of the moon when the earth has faded out,—this power is attained when the inner experiences of the human being between birth and the seventh year have become the power of inspiration.

When the experiences of the second epoch of life, between the change of teeth and puberty, have become a power of inspiration, we experience the sphere of Mercury. The first comes to us from the power of the period extending from the beginning of life to the seventh year; the

* The descriptions of these spheres and globes were illustrated by drawings on the blackboard.

second from the power of the period extending from the seventh to the fourteenth year.

Here again we, together with the earth, are within Mercury. What constitutes the Mercury-experiences becomes visible to us only by means of the eye which we can create for ourselves if we penetrate backward consciously, penetrate backward in vision, into the earth-experiences between the seventh and the fourteenth year. And when we have passed the age of puberty, have lived through the period of life from the fourteenth to the twenty-first year, we can then enter vitally into the sphere of Venus.

The ancients were by no means so stupid; in their dreamlike knowledge of these things they knew very much, and for this reason the planet into which one enters vitally after having passed the age of puberty was designated by a name which is connected with the life of love, since this begins at this age.

Continuing further, if we look back consciously, look back with understanding, upon what has been experienced in the period between the twenty-first and the forty-second year, we then know that we are within the sun-sphere.

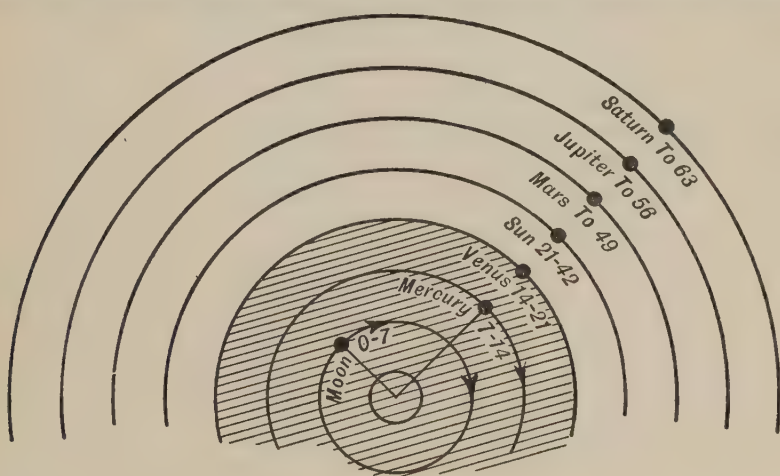
Thus the several periods of life give to us, if we transmute them into inner organs, the power to expand our consciousness outward into the cosmos: step by step to expand it.

Here again it is not true that we are unable to know anything before the forty-second year about the sun-sphere. This knowledge may be imparted to us by the Mercury beings, for they already have it. We thus learn this indirectly, through supersensible instruction, so to speak. But in order to experience anything in regard to the sun-sphere in our own consciousness, in order to enter into the sun-sphere and live within it in experience, it is necessary that one should have lived, not only through the period from the twenty-first to the forty-second year, but one must already have passed beyond the forty-second year, must be able to look back, for it is only in this retrospect that the mysteries are revealed.

Proceeding further, when we can look back upon the life-stretch up to the forty-ninth year, then are the mysteries of Mars revealed. If we can look back upon our lives all the way up to the fifty-sixth year, the Jupiter mysteries are revealed. And the mysteries of Saturn, deeply veiled but yielding tremendous disclosures—these mysteries which, as we shall see in the next lectures, conceal, so to speak, the very depth of the cosmos,—these Saturn mysteries reveal themselves when we look back

upon what we have borne within ourselves from the fifty-sixth until the sixty-third year.

From this you may see how the human being really constitutes a little world, a microcosm. He is bound up with that of which he is never aware in the ordinary earth-consciousness; but he could not inwardly form his life, he could not give it direction, if the moon forces were not at work within him from his birth until his seventh year. How they are there at work we become aware only later. He would not be able to bring about within himself what he experiences between the seventh and the fourteenth year if the mysteries of Mercury were not living within him. He could not bring about in himself what he does bring about between the fourteenth and the twenty-first year where, for instance, the mighty productive art-forces enter into the human being, if



he possesses karmic aptitudes for these,—he would not be able to experience these things if he were not inwardly bound up with the sphere of Venus.

And, were he not bound up with the sun-sphere, he would not be able to develop any mature experiential understanding of the world between the twenty-first and the forty-second year, when we pass out of the school years and enter into society. In ancient times something of this nature had already been expressed. A man was an apprentice until his twenty-first year, he became then a journeyman, and only later a master workman. And everything which must take place inwardly in the human being between the twenty-first and the forty-second year is bound up with what lives in the sun existence, in the sun-sphere. And all that

occurs in the fading existence between the fifty-sixth and the sixty-third year is due to the fact that the Saturn-sphere is there.

We, together with the earth, are within these interpenetrating spheres. Seven spheres mutually interpenetrate one another, and we grow into this interpenetration in the course of our lives, are thus bound up with it. Our life, from birth until death, evolves out of its basic endowment, while the star-spheres in a certain sense draw us from birth until death. When we have arrived at Saturn, we have then passed through everything which the planetary spheres—that is, the beings of the planetary spheres—can through grace do for us; and we then attain to what is called in an occult sense the life which is bestowed upon us freely mobile in the universe, which looks back upon the planetary life from the standpoint of initiation,¹ and which can be in a certain sense emancipated from necessities still existing in the earlier periods of our life.

VII

KNOWLEDGE OF THE STARS

The Spiritual Backgrounds of the Historic Development of Humanity and its Differentiations

We have seen how the human being, by looking back over the various life-periods in spiritual vision and controlling these, comes to inspiration, through which he is enabled to elevate his consciousness stage by stage to that which the world of the stars can say to him, the world of the stars, which must then naturally be grasped as an expression, a revelation, of purely spiritual being and purely spiritual facts.

As regards, therefore, the ways into the spiritual world, the ways for research concerning the spiritual world, the important point is that one shall really strive to attain to the corresponding states of consciousness, corresponding moods of soul, and not fall into the error of wishing to reach the spiritual world by means of ordinary consciousness.

I should like to make this clear before you today by means of special illustrations, or rather examples. I should like to point out to you where there may be possibilities of aberration in spiritual research. Here I should like first of all simply to bring the following to your attention.

When a person really undertakes spiritual work, by means of which he can open the spiritual world to himself, by means of which he can perceive the spiritual world and—if I may use the expression—have intercourse with it, he then becomes aware of great differentiations, great differences in the historic development of humanity, behind which he is seeking the spiritual backgrounds.

For example, there is the age which immediately preceded our own. Our age, which, as I have already pointed out, we may call the Michael age—I shall explain still further in these lectures the basis for this—begins with the last third of the nineteenth century, approximately in the 'seventies of the last century. But this age was preceded by another, which lasted three or four centuries and which manifests an entirely different nature to one who has investigated the spiritual world. That age in turn is preceded by still another, which is again of an entirely different essential nature. So it is still further back.

We thus look back through initiation-knowledge into past times and we always receive from certain ages entirely different sorts of impres-

sions. I do not wish to describe this in a merely abstract fashion, but should like to place it before your minds very concretely.

In the course of these lectures I have spoken to you of personalities who have in one way or another lived in the evolution of humanity. For example, I have spoken to you of Brunetto Latini, the great teacher of Dante. I have spoken to you of the teachers of the School of Chartres—of Bernardus Sylvestris, of Alanus ab Insulis, of Joachim de Fiore, and I might have spoken to you of hundreds of other personalities of the ninth, tenth, eleventh, twelfth centuries and even of the thirteenth. And by means of such personalities we have designated a very specific period.

When one who is investigating the historic life of humanity in the spiritual-scientific sense approaches this period—let us say the period of Dante, the period of Giotto, or the period in which the Renaissance was taking form, was being prepared, he then has the impression that he must of necessity have intercourse in the spiritual world with human beings, that is with discarnate human souls, that he must in a certain sense stand face to face—figuratively speaking, of course—with human souls as they live between their last death and their next birth. Thus one has through initiation-knowledge the positive feeling that one would like to have spiritual intercourse with such an individuality, let us say, as Brunetto Latini, just as one has intercourse within the physical world with human beings. Indeed, I have endeavored to cause this truth to enter into my statements. For this reason, when I spoke of Joachim de Fiore, of Brunetto Latini, I presented this period in such a way as to make it evident that there is a need to give the description in the most personal manner possible, if I may so express it. I spoke of clapping a person on the shoulder and such things.

The condition is entirely different in the following period, which begins at the close of that age and extends to the last third of the nineteenth century.

As regards this period there is far less need through initiation-knowledge to enter into individual and personal relationships, so to speak, with the discarnate souls with whom we have to do here. One prefers to view them in their entire environment, and does not wish at all to come in direct contact with them, but in some way to win access to them by the way of earth-knowledge, by the way of the knowledge of ordinary consciousness.

You will pardon me if I mention here something entirely objective taken from direct personal experience, but a personal experience in this instance which is entirely objective. Bear in mind that I can speak of

this very thing for the reason that Goethe, with whom I have been occupied for several decades, lived in that age immediately preceding our own. I had a positive need to find access to Goethe at first through the fact that I prepared a way for myself to him on the basis of his natural-scientific writings and of natural science in general. Only at a relatively late period did the need arise to deal with him immediately and directly also as a spiritual individuality in the spiritual world. This did not come first. And even then the important matter was to have him after his death as a star-man, so to speak, in the entire world relationship, in the cosmic relationship, not personally as an individual.

When, on the contrary, we desire to seek out in the spiritual world some one like Brunetto Latini, or especially those persons who were interested in the knowledge of Nature in the same period in which Brunetto Latini lived, we then have the immediate need to discuss with them opinions, views, in entirely personal soul-intercourse.

This is, indeed, a significant distinction. And this distinction is connected with the fact that the different periods of time are quite unlike one another in their inner spiritual structure. We are living today in a period in which it is especially incumbent upon man, upon all humanity, to lay hold upon spiritual facts directly as spiritual facts; that is, to spread externally as human knowledge initiation-science, which possesses direct vision into the spiritual life. This age, which indeed has just begun, must not be allowed to run its course before those who are called cultured persons shall really know in a purely spiritual way the most fundamental facts attainable by man,—not the earthly facts, therefore, not the physical sensible facts, but those of the spirit. From this time on, therefore, a spiritual science which casts light directly into the spiritual world must be energetically presented to this age; otherwise humanity here on earth would not be able to achieve the task set before it in the manner mentioned above. We must enter more and more into a spiritual age.

The present was preceded by a period in which quite different forces were dominant in the evolution of humanity. When we speak from the point of view which I set before you the day before yesterday, from the point of view of real genuine knowledge of the stars, we arrive at a point at which we say: "In the period into which we as human beings entered in the seventh decade of the previous century,—in this age it is primarily the spiritual forces coming from the sun which must become dominant in everything: in the physical life of man, in his soul life, in his scientific life, in his life of art, in his religious life. What the

sun has to say to the world, what the sun has to do to the world,—this must spread more and more widely in our age.

Now, to those who really know, the sun is not the physical gaseous globe which is described by contemporary physics, but a collection of spiritual beings. And the chief of those spiritual beings who, so to speak, radiate the spiritual, the immaterial, forth from the sun just as physically or etherically the sunlight is rayed forth,—these all group themselves about a certain being whom we may designate, according to an ancient Christian-heathen name, or we might say the Christian-Jewish name, as the Michael Being. Michael works from the sun. And what the sun has to give spiritually to the world we may also designate as that which Michael and his followers have to give to the world.

This age was preceded by that other age which I have described in the manner indicated. At that time it was not the forces of the sun which gave the impulses to human life, to human knowledge, to human action, but it was then the forces of the moon. These had for the age which ended in the seventh decade of the preceding century, and which had lasted for three or four centuries before that time,—these had then to give to that age all its impulses.

Here in turn the determinative beings who then exerted their great influence upon the evolution of the earth and of humanity were grouped about a Being whom we may designate—using here again an ancient appellation—as Gabriel. We might, of course, find just as good an appellation, but since these appellations already exist—the terminology is of no importance—we might as well preserve them. So we may designate this Being according to Christian-Jewish custom by the name Gabriel.

Michael ☉

Gabriel ☾

In the manner of which I have told you, we learn to know this spiritual activity within man coming from the world of the stars. If we learn through initiation-science that which is active in the human being from his birth to the change of teeth, we then learn to know everything which constitutes the activities of the moon within the universe. That is, through this retrospect, this inspired retrospect to the earliest age of the child in the human being, we learn to know something so special as the Gabriel epoch, in which the moon is especially active.

On the other hand, a person must have become somewhat more mature, must have entered his fourth decade and be able to look back upon that which is active in the human being between the twentieth and the fortieth year—or, more exactly, between the twenty-first and the for-

ty-second year—in order to perceive the special characteristics of such an epoch as ours. Thus in the epoch which precedes our own children were in a certain sense the most important of all for the cosmic direction of the world—nurslings, the very young children. Into them were then released the forces which the age was to possess. For our epoch it is the persons who have reached their twentieth, their thirtieth year who are to receive the impulses coming from the sun-forces. In our age the mature persons become especially important for the cosmic guidance of the whole world.

This is something which follows as a practical conclusion from such a real perception as I described to you the day before yesterday—a conclusion appearing likewise in the form of real perceptions. It is not theories that I am setting before you; it is, indeed, something which results from real perception.

You can in this way understand also that for the knowledge of that epoch which, as the Gabriel epoch, precedes our own Michael epoch we do not have the same need to enter into a direct personal relationship with the discarnate human souls. That is to say, a man feels in this case as if he were a little child standing in the presence of a grown person, because he has to come into the presence of these persons through the inspired perception of the earliest childhood.

On the other hand the condition is entirely changed when one seeks for the preceding epoch, for the epoch in which lived Alanus ab Insulis, Bernhardus Sylvesteris, Brunetto Latini. This epoch was dominated by the forces which we meet when we look back upon what is active in the human being in that period of his life which lies between the change of teeth and puberty. The Mercury forces are then especially active, as I explained to you the day before yesterday. And it is truly something extraordinarily impressive with which we meet when, taking our departure from that age of the human being, we form by means of this age the organs, so to speak, with which to perceive the spiritual. For between the change of teeth and puberty one is a child very eager to learn. And this is what one becomes again when one takes one's point of departure here. For this reason one has a desire to enter into a purely personal relationship with the men of that epoch, and this we actually do by means of initiation-knowledge. One has the desire to stand in the presence of a Brunetto Latini just as a child of ten or twelve years stands in the presence of some one who knows more, who is educating him, who is teaching him.

And yet, on the other hand, real initiation-science does not, of course, make a person unconscious of those things which exist externally

in the physical world. He is at the same time a grown man and yet an inquisitive child eager for knowledge. The person stands on terms of equality in the presence of Brunetto Latini and yet at the same time with a tremendous eagerness for knowledge. It is this which gives the special coloring to initiation-knowledge for this epoch which extends backward from the fifteenth to the eleventh century.

We then enter an epoch in which Mercury directed the principal impelling forces for the earth and humanity. And the Being about whom all this was grouped, the Being who was especially important in that age, —he also may likewise be designated by an ancient name as Raphael. Raphael (☿) was dominant, so to speak, in that epoch which preceded the Renaissance, in the epoch of Dante and Giotto. One might say that a person has the desire to become acquainted personally with just those people who are somewhat concealed in history, who do not stand out prominently in external history.

Michael ☼

Gabriel ♄

Raphael ☿

We also really have, even when we have entered into spiritual science, a remarkable feeling in regard to this age. At first one is annoyed because there is so little in handbooks in regard to a Brunetto Latini, in regard to an Alanus ab Insulis, etc.; one would like to know something that could be acquired in an external manner. When, however, one advances a little further, one is very happy, very thankful, that external history is silent at this point. For there external history really notes a mere scrap of paper as a document.

Just think what must be handed down to later times in regard to our age if the auxilliary sciences related to history should accept the reports in newspapers as valid or invalid evidence! We are thankful, then, not to be disturbed by what is found in encyclopaedias in regard to these personalities. We seek then to relate ourselves to these persons in a spiritual manner, through all those means which exist in our age within the Anthroposophical Society, in order to learn what can be communicated in a spiritual-scientific manner in regard to them.

It is then especially important to come in contact with those who were associated in that Raphael period with the knowledge of Nature. A more profound knowledge of Nature, medical knowledge, can be mediated to one through many a personality who, if I may so express it, steps forth to spiritual vision out of the gray spiritual darkness of that period from the eleventh to the fourteenth and fifteenth centuries, who can intro-

duce us to the manner and fashion in which men then thought in regard to substances, how men thought then in regard to the entire relationship of the cosmos to the human being. And when we have entered that period and learned to know many a personality whose name cannot be mentioned because of the fact that this name has not been handed down to later times—but the personalities are certainly there—when we look spiritually into that epoch, many of these personalities stand before us there in such a way that we say to ourselves: “There stands Paracelsus major; only, he has never been named, whereas Paracelsus minor lived later in the Gabriel epoch and still possessed reminiscences, after-echoes of Paracelsus major but no longer in that unfalsified sublime fashion, that spiritual fashion, in which these things existed in Paracelsus major.”

Or, again, Jacob Boehme minor appears before us in the later Gabriel epoch. Again we say to ourselves: “He has, indeed, communicated something impressive; he arrived at this from many sources of information; he aroused his own inspiration. But, when Jacob Boehme major, who has not come down to later times, as there is only a sporadic emergence in the matter of names, such as Alanus ab Insulis or Brunetto Latini,—when Jacob Boehme major appears, one understands rightly for the first time Jacob Boehme minor.” We have then, indeed, to say to ourselves: “In this pre-Renaissance epoch from the end of which there shine forth those impressive figures of Dante and Brunetto Latini, and then shine forth the teachers of Chartres, in which Scotus Erigena stands, I might say, like an erratic block—in this epoch there lies something which can be immensely stimulating in a spiritual sense. External medieval history is dark; but beyond this darkness there is a mighty light for that very age of which I have just spoken.

The Moon Inhabitants

When we enter observingly into this Raphael epoch, the eleventh to the fourteenth or fifteenth century, we have the impression, to be sure, that the forms therein, such as Dante, Giotto, but also especially those who have not been handed down in external history to later times,—that all the other forms whom I have named to you stand forth very vividly. We receive a directly human impression of them.

Raphael himself, as a figure never embodied in a physical form, never incarnated, remains more in the background, and other spiritual beings who belong always to the spiritual world—at least they now belong always to the spiritual world—also stand forth less vividly. It is the human beings themselves, the dead human beings, who stand forth

for this epoch with extraordinary vividness as the subjects of spiritual observation.

In the following epoch, in this Gabriel epoch, we have the impression that even such forms as those of Goethe, Spenser, Lord Byron, Voltaire, comport themselves and conduct themselves in the spiritual world only in a shadowy manner. In this case, on the contrary, there come forth with great and imposing intensity beings who make the impression, not of the human, but really of the superhuman, beings in regard to whom we perceive through spiritual knowledge that they live today—as we men live on the earth between birth and death—they live today continuously in the sphere of the moon. They are the inhabitants of the moon-sphere. It is the imposing forms that are today the constant inhabitants of the moon-sphere who appear chiefly before us, and human souls recede rather into the background. But we learn in regard to these forms that they were once united with the earth as men are united today. Only, men go about in physical bodies; these beings once moved about upon the earth in fine, more etheric bodies. We learn to know that we are here meeting with beings who were once upon the earth, who were united with humanity once upon the earth in primeval times, who were the supersensible teachers of humanity, beings who, after having fulfilled their mission upon the earth, withdrew to the moon, withdrew into the moon-sphere, are no longer united today with the earth.

We know indeed—you may read this in my *Outline of Occult Science*—that the moon itself as a heavenly body was once united with the earth and then separated from the earth. These beings followed the moon in this separation. They later became themselves inhabitants of the moon-sphere after having been inhabitants of the earth-sphere. So then, by means of that stage of knowledge of which I have spoken during these days—that with which we can follow the dead directly after death, in the years after death—we enter into a world in which there naturally live roundabout one the human beings whom we have learned to know as physical men during our waking-day life, since we still possess the previous knowledge of ordinary consciousness; but as we enter into the other consciousness we learn to recognize more and more among these human beings spiritual forms who really belong to the moon as we belong to the earth, who are there everywhere, and who everywhere interest themselves in human affairs, though in a somewhat different manner from the physical manner characteristic of men today.

Among these beings who once upon a time were the great teachers of humanity, who today no longer inhabit the earth but—if we may thus

express it, *cum grano salis*—inhabit the moon,—among these beings there are some of such a character that they appear before us, I might say, in great sublimity; they are the most perfect of these, the wisest, permeated through and through with inner spiritual greatness. From these very much may be learned concerning the mysteries of the cosmos. They possess a knowledge which extends far beyond the knowledge possible to man in his present consciousness. But they cannot express this knowledge in abstract thought. I might say that they utter poems to one when one comes into their vicinity, they express everything in poetic form, in artistic images; they conjure before us in their way something more splendid than Homer wrote, than is contained in the ancient Indian poems that have become known to the world. But a profound wisdom is contained in what these beings conjure before one.

Now, there are among these beings also some less perfect. Just as there are human beings on earth who are congenial contemporaries, so to speak, and some who are uncongenial contemporaries, so also among these beings there are some who have not attained to the greatness and perfection of their companions, but have nevertheless attained to a certain point because of the fact that they were pupils, or even servants, of the others, for the very purpose of being able to leave the earth and live in the sphere of the moon and work further.

Indeed, when we make the acquaintance of these beings, we notice in regard to them—if I may express myself in a trivial fashion—that they have a consuming interest in earthly affairs, but they are interested in these things in an entirely different manner.

You must not imagine among them, among these beings, actually repellent and terrible forms. In spite of the fact that they are imperfect in comparison with their contemporaries, they are far beyond the measure of refinement, of cleverness, of insight, attainable to the present earth-man with his customary consciousness. But they share entirely the habits of their companions, different habits, different inclinations from those of the ordinary earth-dweller of the present time.

Just here I would ask your attention in a detailed manner to something special. When we enter into relationship with such beings, we naturally feel the need, so to speak—we are always forced to use somewhat trivial phraseology in regard to these things—to express ourselves to them, to take council with them in regard to one thing or another. Suppose, then, that we consult with such beings—if I may choose a subject—in regard to human writing, in regard to what human beings have written. We will say, then, that one man has, for instance, written

only his name, while the other man has written his name and also his initials.

Now, if we consult these beings as to what is the real significance of this, they will say: "Why, you men interest yourselves in regard to what is utterly uninteresting. You interest yourselves in that which you say represents the word. When "Smith" appears on the paper, you interest yourselves in the fact that this means Smith; or, when "coiffeur" appears on the paper, then you interest yourselves in the fact that coiffeur appears there. The fact that this word signifies coiffeur is the most utterly uninteresting fact of all. A far more interesting thing is to observe how one man, in writing this, makes his movements, how one man writes in one way and another man in another; one rapidly, the other slowly, one skillfully, the other unskillfully; one automatically, the other like a painter." It is to these special ways in which men comport themselves while writing,—it is to these ways that they give special attention. These things interest them.

And these also of whom I am here speaking have in the spiritual world in turn their spiritual following,—all sorts of spiritual beings who are not upon the earth, who are lower than the earth-beings, or in some instances higher, but who are not upon the earth. They do not train these to express the earthly as to its meaning, but they train them to make the movements of writing, what human beings have acquired in the way of writing-movements since the time when they themselves were upon the earth. When those beings were upon the earth who later became moon-dwellers, there was not yet such a thing as writing in our sense of the word.

Now, they always observed in their intercourse with human beings how writing comes to pass, and took an interest in what could then interest them: the fact that men make all sorts of skillful movements with their fingers,—this was interesting even at that time. The fact that this is transferred, as a means of aiding the unskillfulness of the fingers, into a tube out of which something issues, or into a tube out of which something flows downward,—this was added only later. They are not so much interested in the question as to what appears on the paper. On the contrary, they are extraordinarily interested in the movements that are made.

But there was now added to this what existed from the earth and still remains, but had been much less noted by men. And there are many such things, you must observe; first of all, there is that—if I may at once repeat what I have just explained—that which the human being radiates

outward in movements. So then, movements radiated out from human beings,—it is these that can be handled in a most unusual manner by these beings:

1. *Movements radiated out from the human being.* This, however, is primarily something which does not lead to the real sphere of these beings, for it did not yet exist during their time on earth.

On the other hand, there is a certain scorn toward the human being—in a good, not a bad sense—when they speak of the very limited capacity of contemporary men for a knowledge of all that comes into existence from the human being by way of evaporation and emanation of moisture. For this matter they have a very special understanding; but the present-day man pays no attention to it. So, then, emanation of moisture, emanation of moisture from the skin,—this is what was especially important and really essential during the period of these beings. 2. *Emanation of fluid from the skin.* One then learned to understand human beings on the basis of something which was later ignored: what the man disseminates about himself through evaporation.

The third thing to which they are especially sensitive is the exhalation from the skin,—that is, the aeroform element which exhales from the human being. 3. *Aeroform emanation from the skin.*

That is to say, they are sensitive to all these emanations of a physical nature (which, however, as we shall hear in our next discussion may always take on a half-spiritual character) to all these emanations of the human being: in the solid in the act of writing, in the fluid through the evaporation from the skin, in the aeroform through the exhalation from the skin. For the human being is always breathing through the skin also.

And then, in the fourth place, they are sensitive to the radiation of warmth. All these things, in so far as they are present on the earth, are of very special importance to the moon-beings; and they judge a man according to the configuration of his movements in writing, according to the special character of his emanations. 4. *Radiation of warmth.*

To this is then added: 5. *The radiation of light,* which is also present everywhere. Every human being is, not only in his aura but also in his physical organism and his ether organism, luminous, radiant. In regard to this radiation of light (which is so weak that under ordinary conditions it cannot be seen, but which is, nevertheless, made visible nowadays by scientific investigators such as Moritz Benedikt in specially prepared dark chambers)—this radiation of light which is present round about the human organism in red, yellow, blue radiations and dim luminosities, and which is different in different parts of the human being

—you may learn from the investigator Moritz Benedikt how he has made these colored radiations of light visible in the dark chamber, so that one side of the man, the left side, could be seen in the usual light, the other side in a different light. It is only necessary that the physical arrangement shall be treated in the requisite manner.

And, then, you must notice there is a sixth emanation, the emanation of chemical forces. 6. *Emanation of chemical forces.* As a matter of fact, this is at present seldom to be found on the earth to any great extent. That is, it is really always present, but I mean that it requires attention only very seldom, only seldom plays a rôle, and this is in the cases where black magic is practiced.

That is to say, when men become aware of their chemical emanations and make use of these, then black magic comes into existence on the earth. 6. *Emanation of chemical forces, black magic.*

A seventh kind of emanation is the actual and immediate spiritual emanation of life: 7. *The vital radiation.* Just as black magic, in which chemical emanations almost always take a degenerate form, is in our time something objectionable, evil, so is the radiation of life something especially significant. For those beings of whom I am now speaking, those moon-beings, can always for their part, though in a good sense, for they are by no means black magicians (black magicians are only those who do this under certain circumstances on the earth and fall into evil)—these moon-beings can always depend upon the forces which lie in this chemical emanation and can work by means of them. But only when it is full moon, when the moon is illuminated by the sun and they can place themselves in the sphere of the sunshine,—only then under the influence of sunlight can they count upon the emanations of life.

And these life-emanations, you must observe, are something that must enter as a good influence, in contrast to everything that is objectionable, into our age; for this control of the life-emanations, the vital emanations, is to be united gradually with all the impulses that are to be given in the Michael age.

The chief thing to be learned is not to work in a dead way with that which comes out of the spiritual world but to work in a directly living way with what comes out of that world. To find living ideas, living concepts, living views, living sensibilities, not dead theories,—such is to be the mission of this age. This will come directly from those Forms united with that Being whom we know as Michael.

In the Gabriel age, which is now passed, men applied themselves more, I might say, to what is earthly. Men did not then desire to ap-

proach directly the beings who, under certain circumstances, are very close to man behind his environment, because these beings were interested, so to speak, in something for which that age had to be less adapted. They were interested in all those occult emanations which pass outward from the human being.

Beside our world, as we have this physical world between birth and death, there is immediately juxtaposed another, a spiritual world, in which, as I have explained, we find the dead. But there is much besides in that world. And, among other things to be found therein, is the activity of such forces as live in the emanations, the outward emanations, from the human being. In a certain sense this is an exceedingly perilous sphere of the world into which one then enters. And in our day it is necessary that we should have the attitude of soul and spirit already frequently mentioned to enable us to control in a good sense and not in a bad sense that which comes from the moon-beings of whom I have spoken.

For, you see, the situation is such that all forces, all impulses of the present age must hasten to employ on earth the vital emanations. But it is terribly easy for us then to enter into that which lies amid this vital emanation and all the other radiations we should so much like to possess:—black magic. Men wish so much to render visible what comes to expression in movements—we shall have to speak of this again—to render visible what is present in evaporation, etc., etc., what is present in the radiation of light. All of this is in a certain sense akin to something good, to what can only be good, because the Michael age is dawning among men. But in the midst of all this lies black magic, which must be barred of access if we are to enter the right paths of supersensible research, and not the evil, false paths of supersensible research.

1. Movements radiated out from men.
2. Emanation of fluid from the skin.
3. Aeroform emanation from the skin.
4. Radiation of heat.
5. Radiation of light.
6. Emanation of chemical forces, black magic.
7. Vital emanation.

Mediumistic Natures and Their Emanations.

You must bear in mind that, when this intercourse occurs in the spiritual world between men here on earth and the moon-beings—and this is always taking place in the subconsciousness—it is then possible

that in the development of the interest felt by certain moon-beings, as I have explained, in the movements men make in writing and also in drawing,—it is possible that certain elemental beings of the spiritual world may in turn become interested in this interest which reveals itself spiritually in these moon-beings. I mean elemental beings who stand lower than the moon-beings, who never incarnate on the earth but live nevertheless, as spiritual-etheric beings in the neighboring world of which I have spoken. If these become interested in turn in all that is happening there, the following thing may occur. If man is observed here upon the earth, we see that the thoughts he communicates, let us say, by means of writing actually influence his entire human nature. They are present first in his ego, but they work over from that into the astral body, which performs its movements in accordance with the movements which we make from the ego outward in the act of writing. These work into the etheric body. They work even downward into the physical body.

These effects in the physical body are observed now by certain beings of an elemental sort and they begin to feel a longing to move also in the same way. But they cannot do this, because different laws rule in their world from those ruling in the world in which men write. Writing is performed only in the physical world of human beings here on the earth.

But the following is possible. There are certain human beings who, when they write or even think—indeed, when they feel—penetrate very deeply into their etheric body. Everything in their etheric body participates, and then expresses itself strongly in the physical body. It then comes about in the case of these persons that they suppress entirely what is in their ego, and bring to life in their astral, etheric, and physical bodies an imitation of writing or drawing. These are mediums.

Since in such mediums the ego is suppressed, they can take into themselves these intelligent elemental beings out of the spiritual world, who have learned writing, so to speak, from the moon-beings. Such mediums then enter into an activity in which they make the movements of writing, not in accordance with their ego, their full consciousness, but in accordance with these elemental beings who are within them.

It is in this way that everything comes about which is mediumistic writing, mediumistic drawing,—that is, through the movements emanating outward from the human being in the state of suppressed consciousness,—everything that is called ordinarily mediumistic. In these things, then, the movements thus emanating are used.

Certain beings who have acquired under the influence of the moon-beings in a special degree the artistic element that lives in the souls of

men, beings who have a strong inclination to acquire the artistic element which lives in the souls of human beings,—these beings can make use of the emanations of the second kind.

These beings also enter into such persons as have suppressed the higher consciousness and who have a certain artistic impulse in their etheric bodies or their astral bodies and therefore emit this in their emanations. In some cases it is then very interesting to observe how such a person may in a manner be possessed by an elemental spiritual being and may then produce in his emanations something like a dream existing in plastic form, composite creations made up in part of what the human being himself experiences in life (because this is drawn down into the etheric and the astral body) while in these emanations there appears in part information out of the world in which there are only elemental beings, such as have crept into the human being.

Note that the experimenter Schrenk-Notzing has reached similar conclusions. He had certain mediumistic natures who—when the consciousness was subdued and the ego therefore excluded—were in a very special degree subject to control by the elemental beings through their emanations of a fluid character. There is an interesting book by Schrenk-Notzing. Some people consider it an utter swindle, others are entranced by it. As for those who are entranced by it, there is no occasion for surprise that they look upon these things as something wonderful. They are, indeed, something wonderful. It is something wonderful when a medium is present with whom some one is experimenting, and then in a certain definite place a plastic form comes forth out of the body,—a form possessing something spiritual which does not exist on the earth. But in many cases there is, perhaps, blended with this a picture that the medium saw last in an illustrated newspaper. So there radiates out of the medium something or other from somewhere or other. It is the evaporation from the skin. Into this there emanates something, let us say, entirely spiritual; but along with this is something that the medium saw last in an illustrated newspaper—let us suppose, for example, the form of Poincare, as he appears in the newspapers, perhaps in a comic paper.

We need not be surprised that people consider this astonishing. But we may very well be surprised at the way in which fashionable personalities supposed to have perfectly good taste, even ladies, cannot bear to speak of exudations from the skin and must describe in some round-about way what occurs in this manner in the human being,—but how they yearn to behold the medium who reveals these plastic formations in

nothing else whatever except the quite ordinary exudations from the skin.

These things with which Schrenk-Notzing experimented are—sweated out. And into this which is sweated out there enters whatever may come to expression of a plastic nature, generated by these elemental beings in the emanations from the skin.

In the same way certain elemental beings can stimulate the exhalations from the skin, the air that comes forth from it. But this is so bound up with the individual human form, the person stamps his own form so strongly upon these exhalations from the skin, that these beings for the most part can do little more than to produce a phantom of the man himself. In this way arise those manifestations, those phenomena, in which the phantom comes forth from the man.

It is not so easy to bring the radiations of warmth and light out of the human being in such a way that anything may come to manifestation there through the stimulation of such elemental beings under the influence of the moon-beings. In this case it is necessary to have certain preparations beforehand. Even natural science has advanced so far nowadays, as I have said to you, that it can render visible in a physical dark chamber certain radiations of light which are bound up with radiations of warmth. Indeed, the experiments of Moritz Benedikt in this connection are extraordinarily interesting. But the possibility of operating really with these radiations, with radiations of warmth and light, has really always been possessed only by those men—and is possessed only by them today—who carry out certain previous preparations in which they not only employ customary machinations of the physical world but also make certain preparations with special fumes, with the development of special sorts of vapors—indeed, even with the development of special odors, with the mixing of special stuffs, etc.,—whereby all those magical occurrences then take place of which we read in abundance in an earlier literature of magic.

All these magical preparations are for the purpose of giving effect to those forces which lie in the radiations of warmth and light from the human being. And you may, indeed, read very dubious and dangerous instructions to this end in the writings of Eliphas Levy and also in those of Encausse who wrote under the name *Papus*. There you will find dubious and very dangerous instructions for such things.

But we have to speak here in regard to the objective reality of these things, in regard to their real nature, and we are forced, therefore, to touch upon them.

All these things lead, then, to actual black magic, in which men

work in conjunction with the spiritual element hidden within the earthly. With what spiritual element?

Now, I have said to you, and you may read this is my *Outline of Occult Science*, that the moon was once united with the earth. But the moon did not take away with it numerous forces which belong to it. Many of these have remained behind in the earth and now permeate the minerals, plants, and animals. These are still present today, these moon-forces. When a person works today together with moon-forces here upon the earth, moon-forces that do not really belong to the normal mineral, plant, animal, and human forces, he can then by means of these moon-forces enter directly and in a wrong way into that region in which one comes into relationship with those entities which as elemental beings have learned much from the moon-beings, but have learned in a way, as I have explained to you, not belonging to our world.

Thus the black magician works on the one hand with the moon-forces still here on the earth. But the fact that he works in this way brings him into relationship with elemental forces that learn in a direct fashion, we may say (since they look on, observe as in the case of halma or chess, since they look on at what happens in a right manner between human beings and the moon-beings)—who learn to come as near as possible to the physical world; they either pry into it or even enter into the physical world. But the ordinary human being, in the case of whom all this remains in the subconscious, has nothing to do with these beings. The black magician who works with the moon-forces, who possesses everywhere in his retorts, in his crucibles, etc., these moon-forces,—he is surrounded by a swarm of these forces.

From these black magicians even a good man can learn much. Goethe has described in the first part of his *Faust* this state of being swarmed about, which borders very dubiously upon black magic. There the human being enters through the employment of these moon-forces into the region where beings who have entered into the service of the moon-forces are ready for intercourse with man. It is thus that the centers of black magic come about, just where the moon-forces work together with spirits that have placed themselves directly in the service of the moon-forces, but in a bad sense. It is, indeed, because of the fact that very much of this sort has been done in the course of the last century that a very questionable atmosphere has been created on the earth. And this questionable atmosphere is here. Many such forces swarm and hover here around us, which proceed from the union of human activity with moon-ingredients, of moon-dynamics with elemental beings who are in

INITIATE CONSCIOUSNESS

the service of wrong moon-forces. This questionable atmosphere,—it really is there. And this is the region which works with special force in opposition to what must come out of the region of the sun in the epoch of Michael, and what ought to give very special attention to the vital radiation in what is purely of the soul and spirit.

-
1. Movements emanating from men = mediumistic
 2. Emanations of fluid from the skin = mediumistic plastic
 3. Exhalations from the skin = appearance of the phantom
 4. Radiation of warmth
 5. Radiation of light
 6. Emanation of chemical forces (black magic)
 7. Vital radiation

Michael ☉

Gabriel ☾

Raphael ☿

VIII

POSSIBILITIES OF ABERRATION IN SPIRITUAL RESEARCH

Ahrimanic Elemental Beings

When a man develops the states of consciousness of which we have spoken, he enters by means of each state of consciousness into a definite realm of the world. It is in this way that he learns to know those beings which belong for any age to that world. If, then, I wish to learn to know human beings as they live in the days following death, I must by means of my consciousness betake myself to the world in which the dead wander. I cannot observe them in their real forms in a different world. If I wish to observe the Mercury beings, I must betake myself by means of my consciousness into the world of the Mercury beings; must enter into relationship with that event, with those facts, which lie within the sphere of Raphael in the sense explained yesterday. In this sphere we learn to know primarily the healing forces of man's nature, etc.

Thus one enters by reason of each state of consciousness into a certain realm of the world. In this way you may see that as human beings we can in a certain sense conceive the worlds as separated from one another and can conceive for each world its own special state of consciousness. Indeed, we must do this, if we wish to know the world in the right way, for it is only thus that we can prepare ourselves in the proper manner to learn to know each being in its own true character. I will show you by means of a simple example whither such a knowledge leads us—a knowledge that undertakes to develop for definite realms of the world in the right manner the corresponding states of consciousness.

Suppose that we see a plant, the leaves, the blossoms. We have seen that such a plant is really a mirrored image of what is outside in the world, form-creating and formed. What we can find in the world of which we have just spoken,—this we find reflected upon the earth in our plants.

How do we learn to know the plants? We learn to know them when we lift our consciousness into that world. But something very singular then comes to light. It becomes evident that we must make a great, a vast distinction between plants that we find within the realm of the earthly.

When we look at one or another plant—chickory or some other definite plant—it appears in this spiritual sense also to be different from other plants.

Take, for example, the ordinary violet and compare this violet—that you may have at once a very radical example—with belladonna, with the deadly nightshade, and you will see, if you look at the plant world as I have explained, how the violet stands quite open to the eyes of the soul when we are in that world to which the violet belongs,—that is, the world of the empty, waking consciousness.

It is not so in the case of the deadly nightshade. The deadly nightshade, belladonna, draws its being from still other worlds into this. I may explain the matter in the following way. As we learn to know an ordinary plant, we see that it has its physical body, it has its etheric body; and then we see that the blossoms and the fruit are surrounded by the general astral element of the cosmos. You are looking, then, at the plant. Everywhere there sprouts out of the earth the physical part of the plant. Everywhere the plant has its ether body, and above this, as if it were enveloped in clouds, the astral. So it is in the case of such plants as the violet.

In the case of such a plant as the deadly nightshade, it is different. In the case of the belladonna, it is like this:—The plant grows, has here its blossom, here within this develops the fruit. But the astral element then enters into the fruit. The violet develops its fruit in the etheric element alone. The deadly nightshade absorbs the astral element with the fruit. It is in this way that it becomes poisonous.

All plants which absorb the astral element out of the cosmos in any of their parts become poisonous. The same thing, then, which, when it enters into the animal, gives to the animal its astral body, forms the animal inwardly as a sentient being,—when this thing enters into the plant, it makes the plant poisonous.

This is very interesting, since we may say that our astral body bears within itself forces which, if they enter into plants, manifest themselves as poison. And it is in this way, indeed, that we must conceive poison. It is only in this way that we can come to an inner knowledge of poison, by knowing that in a normal manner we actually have within our astral body as human beings the forces of all poisons that exist, since this belongs to the being of man.

In this explanation I wish to give only a definite conception that we must hereafter employ in order to be able to enter into the distinction between the true and the false ways of spiritual investigation.

What do we see in such an example? We have a violet. We have a deadly nightshade. If we have developed the right consciousness for each world, we see in the violet a being that remains in its own proper world, does not draw anything out of a world alien to itself. In the case of the deadly nightshade we see that this draws into itself something from a world alien to it. The belladonna acquires for itself something that really should not belong to a plant, which only an animal should possess. And such is the case with all poisonous plants. They acquire that which they should not have as plants, but which belongs to the animal alone.

In the entire universe there are many beings, which belong to the most various realms of the world. In that very realm which we discover when we enter directly into the world wherein we can follow the dead for a few years after their death—ten, twenty, thirty years—until they leave that world, there are a great number of beings who really exist but do not enter visibly into our physical world. I might characterize just such beings as a definite sort of elemental being.

When, therefore, we follow a dead man after he has passed through the portal of death, we enter into a world in which there are all sorts of elemental beings, which possess forms that we might say really belong to that world. We may say therefore that, since these beings belong to that world, they ought really to employ only the forces that are in that world.

But there are among these elemental beings some who do not thus restrict themselves but who watch when a man is writing, for example, and who observe all the activities carried out within the human world—that is, within that world through which human beings pass in the life between birth and death. There are such beings looking on continuously.

The mere looking on is not in itself anything bad, for the entire plan upon which is based what I am now telling you consists in the fact that all the worlds touching upon our own—the world, therefore, which we enter immediately after death, the world which we enter some decades after our death—that all these worlds are void of that which the human being has around him here upon the earth and which he learns here on earth. When we enter into these worlds that touch upon our own, there is no such thing, for example, as writing, no reading in our sense of the word. Neither are there any flying machines in our sense, nor any autos in our sense, not even an ordinary team of horses in our sense. Nothing of all this really exists in these neighboring worlds.

But we cannot say that the fact that we make automobiles here on earth, that we write and read, that we write books on earth—which are, indeed, not read by the angels—we cannot say that all this is without significance for the world in general. But the fact is that in a certain sense such beings as those I have spoken of are under orders from the world which touches immediately upon our own. It is their duty to give attention in a certain sense to what human beings are engaged in doing. They are especially entrusted out of other worlds with the mission of occupying themselves with human nature and preserving what they learn in this way for future times.

For you must remember that we men can carry our karma from one life into another, can carry from one life into another everything that affects our karma by reason of external culture. What we experience as human beings in an automobile we can carry over from one earthly life into another; but not the construction of an auto. That which is derived merely from the forces of the earth we human beings cannot ourselves carry over from one earthly life to another. For this reason humanity in the course of civilization has founded something which it would lose if other beings did not come to its help.

Now, these beings of whom I have spoken are especially detailed to preserve for the future that which the human being cannot himself carry over from one earthly life into another. This is the significant fact, that we have in our midst in the world bordering on our own beings who are destined to carry over into the future what man cannot carry over of his external civilization, in order that man may again have this in the future.

You see, because of the fact that it was exceedingly difficult for many of these beings in past times to fulfil their mission, therefore much, very much, of what already existed in ancient times in civilization has nevertheless been lost to humanity.

The important fact, then, which I would here place before you is this, that there are in our midst beings who are commissioned in the plan of the world to carry over into the future all that the human being himself cannot carry over from one earthly life into another. Such above all, for example, is the abstract content of our libraries. This cannot be carried over by us human beings from one earthly life into another. For this purpose special beings are required. And those spiritual beings with whom we human beings stand in direct relationship cannot do this. For this reason we as human beings cannot do this either. These beings had to employ other beings who were for a long time alien to them, who

had gone through an entirely different evolution from that of our spiritual beings connected with ourselves.

In my books I have called these beings who have gone through an entirely different evolution Ahrimanic beings. This is an entirely different evolution, which comes into contact with our own in such circumstances as, for example, when we construct here an automobile. These, then, are beings who are able to understand a special instrument, a special institution for the present time—such, for example, as the construction of automobiles—by reason of their Ahrimanic world forces, and who carry over into future times that which is once acquired by human civilization, whereas man himself cannot carry this across from one incarnation to another.

Obsession

By means of the conceptions which we have in this way acquired, we can now explain what a mediumistic person really is. We must naturally distinguish between a mediumistic person in the very broadest sense and what is called a medium in the proper sense of the word. For really we are all mediums if we use the term in the very broadest sense. We are, for example, soul-and-spirit human beings before we descend into the earthly world and live the life between birth and death. What we are in the spiritual world is incarnated in what we are here in the physical world. In the physical world each of us is a medium for his own spirit.

If, then, the word *medium* were employed in the very broadest sense, we could designate every being in some manner as a medium. But this is not what is meant when one speaks in the ordinary sense of a mediumistic person.

A medium, in our world through which we pass in this life between birth and death, is a human being who has developed certain parts of his brain in such a way that these can be shut off from his being as a whole. At certain times, then, in the case of a medium just those parts of the brain are not present as the basis for the activity of the ego which especially support this ego-activity.

When we truly say to ourselves "I," when we bring our own ego rightly into consciousness, this evolution of consciousness, this evolution of the ego, is always supported by very special parts of the brain. But these parts of the brain are shut off by one who is a medium. In this way certain beings of the kind I have just described develop an appetite for creeping into these parts of the brain in place of the human

ego. Such a medium then becomes the bearer of those beings who ought really to carry civilization over into the future.

But, whenever they seize upon a brain—these beings—which for a certain time is not occupied by its own ego, they then conceive a tremendous appetite to dive down into this brain. And when a medium is in a trance, as it is expressed, when the brain is thus shut off, such a being then creeps in—a being under the Ahrimanic influence, which ought to carry civilization over into future times, creeps into the brain—and such a person is then during that time the bearer, not of a human ego, but of an elemental being which is neglecting its duty in the cosmos. Just take this expression quite literally: which is neglecting its duty in the cosmos.

The duty of such a being in the cosmos is to see how men write. They write by means of those forces which are anchored in those parts of the brain of which I have just spoken. But, instead of merely looking on as they otherwise always do, these beings notice wherever there is a mediumistic brain which can be shut out. They then creep into this and carry over into the present human world what they have learned of the art of writing through observation. Such beings, therefore, project into the present by the help of mediumistic human beings something which, according to their mission, they ought really to carry over into the future.

The characteristic of the medium is that what ought to be developed in the future as capacities is developed in the present in a chaotic fashion without meaning. Hence the prophetic element in the mediumistic being, hence the fascinating element. It is, indeed, something that works more perfectly than the human being of the present time. But it is introduced through beings in the manner I have described to you.

Just as belladonna is mediumistic for the astral world—belladonna is a medium for certain astral forces which it draws into its fruit—so is a human medium by reason of his special brain a medium for these elemental beings, who must simply have a share in our civilization because the human being cannot carry over everything from one earthly life into another. This is the real mystery of the mediumistic nature—the state of being possessed by definite beings.

Now, you may realize that these beings are on the one side actual creatures of the Ahrimanic beings. The Ahrimanic beings are present in the universe as beings of an intelligence far above that of humanity. As soon as we meet the ahrimanic beings in the world which touches immediately upon our own, or even—if we develop the power of perception—

in the physical world, we are astonished at their tremendous intelligence, their surpassing intelligence. They are far more intelligent than any human being can be. In intelligence they are real demigods. We gain a respect for such beings when we perceive how limitless their intelligence is.

Something of this intelligence passes over to these creatures of theirs, these elemental beings that creep into the brains of mediums, dive down into them. Thus all sorts of significant things may in this way come from mediums. It is possible to learn all sorts of significant things, especially if one can look in full consciousness and with a highly evolved consciousness upon that which such mediums produce. It is not the case that, if a man understands in the right sense the constitution, the actual condition, of the spiritual world, he denies that all sorts of true things may come through mediums out of the spiritual world into the physical world. Important and significant things can be learned through mediums, but this is not a right way. Why not?

You can learn this in the case of such plants as are plant-mediums, mediums for certain astral forces which make them poisonous plants. We learn to understand the state of the case in these things also only through a highly evolved consciousness. How this is to be learned I should like to explain to you in the following way. One prefers to describe things clearly when dealing with the spiritual world rather than to form abstract concepts.

Let us suppose that we enter by means of initiate-knowledge into the world where the dead are after their death. We follow them. It really happens that, when we thus follow the dead, we seem to have entered into an entirely different world. I have partly described this. I have described to you how it makes a far more real impression than does our world in which we are between birth and death.

But, when we enter into this world, what amazes us at once—apart from the presence of the human dead—is the remarkable kinds of creatures to be found there. Immediately after a human being dies, if we follow him, we observe among the souls of the human beings who are dead and therefore roundabout the souls of those who have just died, remarkable forms of a demonic character. For example, immediately after the entrance into this land of the soul, I might say, into which the dead man enters, and which we may enter with him by means of a certain clairvoyant perception, at the very entrance we see demonic forms that have tremendously huge (naturally we use here an earthly analogy: if we speak of great and small we can speak only by way of analogy)—which have huge, tremendously developed web-feet like ducks,

like all sorts of swimming creatures; tremendously developed web-feet, like ducks or wild ducks, but constantly undergoing a transformation. Then, they have a shape which one might compare in a way with the shape of a kangaroo, but half bird-like and half mammal-like—great, mighty beings. When we follow the dead, we pass through entire extensive regions of such beings.

But it is necessary that you form the right conception as to how one ought to think regarding the whereabouts of such beings: where they are. They are always around us; for we stand, indeed, in the same world wherein the dead are. They are always around us, these beings; only, you must understand, they are not just now in this hall. Here begins, so to speak, the way of a real, entirely exact investigation.

Imagine the following. You are walking over a meadow where many plants grow in autumn of the *colchicum autumnale* kind, meadow saffron. You go along there now and you find everywhere meadow saffron. At the moment when you are standing in the midst of the meadow saffron, undertake to bring about that state of consciousness in which you can follow the dead as I have explained to you. Then you see that, wherever there is a meadow saffron, there is also that being I have described with those web-feet and that remarkable kangaroo-like body. Every meadow saffron becomes such a being.

Now you go to another region where the belladonna, the black deadly nightshade, grows along the road, and you put yourself into that state of consciousness of which I have spoken. Then you will meet with entirely different, terrible demonic beings, who also belong to the world of which I am speaking.

We may say, therefore, that *colchicum autumnale* and belladonna are mediums which admit into themselves the world next to ours, and which in their other nature are really in the world of the dead.

When you perceive this clearly, you will say to yourselves: "Everywhere there exists roundabout us what we may call another world. It is only a question of entering into this through our consciousness, that we should not merely see *colchicum autumnale* with our customary every-day consciousness, but should perceive it with our higher consciousness where it exists in the realm of the dead. By means of the higher consciousness we see belladonna where it exists, then, in the realm of the dead.

The following also you may say. Here, if you like, is a meadow, and on this meadow belladonna plants are growing. Now, you must go a long distance, if you are in the physical world—perhaps even go up

the entire slope of a mountain in the physical world; there on top are the bushes on which the deadly nightshade blossoms grow. *Belladonna* and *colchicum autumnale* are not side by side in the physical world. But in that spiritual world which is next to this, and of which I am speaking, they are side by side. Space has quite another ordering there. Things that are far apart in the physical world may be quite close together in the spiritual world. The spiritual world has everywhere its very own laws. There everything is different.

Suppose, now, that you come upon these plants—we may use such an expression—in the world of the dead. When you follow the dead in their earliest period (and they do not at all have the terrible impressions which the man from the earth has of these plants, but they know that it is part of the wise plan of the world that these demon forms are there) when, therefore, you follow the dead at the beginning of the land of the soul, you find the land of the soul, the very nearest of the other worlds, occupied by those demon forms, those forms corresponding to the poison plants.

If you go farther, then, toward those regions out of which the dead pass after ten, twenty, thirty years in order to enter a higher region, there you find for the first time that which corresponds to our non-poisonous plants. There for the first time you find, for example, the violet and similar plants that are not poisonous. Thus the world of plants has its significance here in the physical world and also in the next world. Only, we see the plants there in other forms.

What I have described in a true form in the realm of the stars is mirrored on earth in such a form as the *belladonna* has on earth, or the *colchicum autumnale*, or the violet; but this is reflected also in the world which the dead enter. Immediately after death it is mirrored in the way I have described. Everything existing in one world has its effect also in the other worlds. But, if we desire to know this according to its actual nature, we must enter into its very own world by means of our consciousness.

But the same thing is true as regards the beings of these other worlds. What these beings are, these elemental beings that are really the creatures of Ahrimanic rulers,—this we shall be able to know only when we enter into the next world, which borders on our own.

But they come out of that world by means of the medium, these beings; they get possession of the medium, and, passing over in this way, they enter into our world. When, therefore, we learn to know these beings only by means of a medium in our own world, we are then learning to

know them in a world to which they are really strangers, and for this reason we cannot become acquainted with them according to their true form. Therefore, any one who learns to know these beings and their manifestations only through mediums cannot possibly arrive at the truth about them, because they are manifesting themselves in a world alien to them. Unquestionably spiritual manifestations are occurring; but no understanding of this spiritual manifestation is possible if we become acquainted with it only in a world to which it does not belong.

This is the deceptive aspect, what is in the highest sense illusory, in everything that enters into the world by means of the mediumistic consciousness,—that is, the fact that those who meet these beings do not know what is the real nature of such beings.

Moreover, the fact that these beings enter in such a way into this world causes them to have a very special fate. For, you see, we learn to know something else when we learn to understand the world in just the way that I have explained. If a person enters into the world of the dead, and passes through the demon forest of *colchicum autumnale*, of belladonna, of *digitalis purpurea*, of *datura strommonium*, etc., if he passes through this whole region, he then observes that violets will be metamorphosed, that in the future they will take on entirely different forms. They possess a significance for the future of the cosmos. *Colchicum autumnale* by its very nature partakes of death, for which it is destined. These are dying plants, the poisonous plants—plants that are dying out, that will not continue in future forms. In future epochs there will be again other poisonous beings. But those beings which are today the poisonous beings are dying out in our epoch. Of course, the epoch lasts for a long time, but these beings carry within themselves the impulse of death. And this extends also over all vegetation. If we look with such a perception, we see in vegetation that which is going forward, evolving, carrying an impulse forward into the future, and that which is dying off, that which is uniting itself with death.

So it is also with the beings that take possession of mediums. They sever themselves in a sense from their companions, whose mission it is to carry the present over into the distant future. By means of the medium they force their way into this present world, but they unite themselves also with the fate of the earthly and lose their future mission.

But they thereby also in large measure deprive a person of his future mission. And this is what we have in our immediate presence when we really learn to know the mediumistic nature. Let the future die—thus really does the mediumistic nature say—let the present be all. It

is for this reason also that, when a person possessed of real insight into the facts and into that which is essential in the world goes to a spiritistic seance, he is at first astounded by the fact that all who are there sitting in the circle and participating in the spiritistic manifestation are surrounded by what appears to him in the form of poisonous plants. Every spiritistic seance is really surrounded by a garden of poisonous plants, which are not such as they are in the world of the dead, but which grow up round about this spiritistic company and out of whose blossoms and fruits demons arise.

This is what one who looks into the other worlds sees, what he experiences, at a spiritistic seance. He really passes generally through a hedge, through a world-hedge, which surrounds a spiritistic company, consisting of poisonous plants—which are, however, self-moving, which are living, which possess something of the nature of animals. Only by reason of their forms do we recognize that they are poisonous plants.

But it is just in this way that we can see how powerfully what is working in this mediumistic form, what ought to flow forward with the course of human evolution, ought to become fruitful in the future,—how this is conjured into the present to which it does not belong, and is evolved in the present to the injury of humanity.

This is the inner mystery of the mediumistic nature, which we were to learn here in the course of these lectures.

The Inner Mystery of the Mediumistic Nature

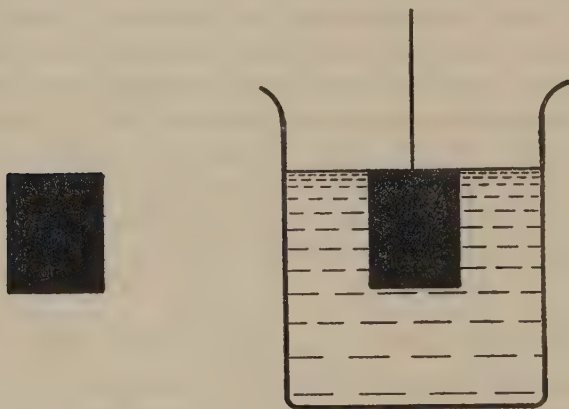
It is possible to specify completely, with entire accuracy, where the center of gravity, so to speak, of the human constitution lies in the mediumistic nature. Here I must place before you an apparently abstract explanation, but it is just this that will enable you to see a little into the essence of the mediumistic.

You see, the human brain, as it is contained in the cavity of the skull, possesses an average weight of 1,500 grammes or somewhat more. This is really a considerable weight. And it is really a fact that, if this human brain with its own weight should press upon the delicate blood vessels in the head beneath it, it would at once crush these blood vessels. We human beings go about in the world a longer or shorter time according to the age we attain, and our brain does not work with its weight, with its gravity, upon the system of blood vessels beneath it. We understand this fact at once as soon as we look upon it in the right manner.

INITIATE CONSCIOUSNESS

Consider a human being as he is constructed. You then see that the spinal canal in the human being extends upward and spreads out into the brain. The entire arrangement is such that the spinal canal—with the exception of certain parts that are not completely but only half filled—is filled with fluid. In this fluid the brain is really floating. The human brain really floats in the cerebral fluid.

Now, there is such a thing as the principle of Archimedes. You have probably learned this in your study of physics. This principle of Archimedes is derived from the ancient wise man Archimedes, of whom it is related that he discovered this principle through his genius while he was in the bath. He made this obvious experiment. With his whole body in the water, he kept raising his legs alternately out of the bath, and in this way he observed that the legs possessed a different weight



for him according as they were in the water or out of it. They are heavy when they are outside the water; they lose weight immediately when they are in the water. For such a person as Archimedes this was something quite different from what it would be for an ordinary man. An ordinary man would merely play with it. But Archimedes made thereby a great, tremendous discovery. "Eureka! I have it!", he exclaimed. For he had discovered in this way that every body which floats in another body, in a medium—that is, floats in a fluid—loses in this fluid as much of its weight as the weight of the fluid it displaces.

Let us imagine a vessel filled with water. I place in this a solid body. If I make it possible to weigh this by suspending it, I can find out quite accurately that the body weighs less in water, becomes lighter in water than it is outside. And certainly, if you imagine a mass of

POSSIBILITY OF ABERRATIONS

water of the same volume, this also as a body of water would possess weight. And just as much as this weighs, so much must you subtract from the weight of this body when it is in water. The body loses in water as much of its weight as the weight of an equal volume of water. This is the principle of Archimedes.

This principle of Archimedes serves us as human beings in good stead in our constitutions; for the brain floats in the cerebral fluid and thus loses as much of its weight as the weight of a volume of the cerebral fluid equal to that of the brain. Thus our brain, as we bear it within us, does not weigh 1,500 grammes, but loses in weight the equivalent of a water-brain; it loses 1,480 grammes and retains only about 20 grammes. We therefore bear within us in reality not a brain of 1,500 grammes, but only one of 20 grammes. According to the principle of Archimedes, the rest of the weight is lost by reason of the fact that the brain is floating in the cerebral fluid.

Thus we have in our brain-organization something much lighter than it actually is. We carry the brain within us only to the extent of 20 grammes. But we must give most careful attention to just these 20 grammes. For these 20 grammes alone possess the capacity to receive our ego. All the rest of us we have elsewhere.

Now the rest of our body is also filled with all sorts of solid parts floating in fluid,—for example, the blood corpuscles. These all lose in weight; only a little of the weight remains. The ego exists also in this, so that the ego is spread out in the blood, but not with the weight of the blood. To all this we must give attention: to all that retains any noticeable weight as we go about.

Indeed, you must all give the most careful attention to what resides in the heavy part of the brain and is still heavy in the original sense of the word. For it is in this that your ego can be. Otherwise it cannot be anywhere; everywhere else there must be astral body, ether body, etc.

Now, a medium is a human being in whom this heavy part of the constitution—that is to say, the 20 grammes of brain—does not any longer contain the ego. Out of this gravity, out of this weight, the ego has been driven. Then those beings of whom I have spoken can immediately enter into these parts.

You must observe also something special in what I am explaining to you. The materialistic manner of thinking is always inclined to point out locality. It asks the question: "Yes, but where is the part of the human being in which the elemental being takes up its abode when it overpowers the medium?" Only the materialistic understanding speaks

in this way. This is the manner in which one speaks who thinks mechanically, who thinks mathematically. Life, however, does not proceed mathematically and mechanically, but dynamically. It must not be said, therefore, that the medium is possessed here or there, in such a way as to localize the thing mathematically or geometrically, but we must say that the medium is possessed in that part which remains heavy within him, in that part which draws downward to the earth. It is there that the Ahrimanic beings can enter. And not only there but also somewhere else.

You must understand that this is only the most rudimentary part of the thing that I have explained to you exactly—the most rudimentary. There is a subtler element involved. How do we see on the physical plane? There we have our eyes. From the eyes the optic nerve extends backward to the brain. The optic nerve spreads out in the eye and then extends backward to the brain. The optic nerve constitutes the basis for the experience of color.

Now the materialist thinks about the manner in which the optic nerve impresses colors upon the brain, and discharges the colors there. For the materialist imagines everything to be like the cargo of a ship or the freight on a railroad train. Something from without is loaded on the sense organ, is transported in the nerves, and is then discharged somewhere, enters into the soul—not, in quite so crass a manner, but it amounts to the same thing. But the facts are entirely and utterly different. The fact is that the optic nerve does not exist for the purpose of carrying back to the brain the experience of color, but that it exists for the purpose of obliterating the color at a certain definite point. The color resides only externally on the periphery. It is the mission of the optic nerve to obliterate the color more and more as it passes inward so that the brain is as colorless as possible, so that only the very faintest, vanishing colors enter into the brain. Not only is the color obliterated, but also every relationship to the external world is obliterated in the brain. Hearing and sight are in the senses. In the direction of the brain the optic nerve, the auditory nerve, the nerve of warmth, obliterate to a faint shadow everything that you possess on the periphery. The faint shadow is in the same relationship to the experience as the 20 grammes are to the 1,500 grammes. The 20 grammes are also only a shadow of the weight of the brain.

So what we still have there is very little. When we have a vast tremendous dawn, which exists in our senses, we have behind in the brain a faint shadow of this. To this faint shadow we must again give attention, for only there can our ego reside.

The very moment that our ego is shut out, that we become mediumistic, such an elemental being as I have described immediately creeps into this feeble shadow, or into the feeble tone which comes to us from hearing. Into everything wherein the ego belongs, where the external experience of the senses is obliterated,—there does this being creep in, there does it take possession of the medium. And it then creeps even into the branching of the nerves, even into the shaping of the will,—that is, even into those nerves which enter into the shaping of the will. The result of this is that the medium begins to be active because that within him has been seized which ought to be taken hold of by the human ego alone. The residue of the weight of the brain, the residue of the experience of color, of the experience of sound, all this delicate shadow-like element that fills us like a phantom—for this 20 grammes of weight is only a phantom, these faint shadows of the colors that enter into us are phantom-like—into this dives this phantom, this elemental being. Then the entire man comes to such a state that he lies there at complete rest as regards his body, quite lethargic, and everything becomes active within him which really ought to be filled by the ego—in these feeble, phantom-like shadows which are otherwise filled by the ego.

Observe the medium, then. A medium can be a medium only by permitting everything that is used by the normal human being to fall into a lethargy, into an absolute inertness, and by having this phantom become active which I have described. You can detect this, for example, in the manner in which the medium writes. He naturally could not write at all but for the fact that everything within, just as in the brain, has become lighter. For everything that is heavy is floating in fluid and becomes light to the feeling, to the experience, and he writes in that wherein—as in what is light—the ego ordinarily guides the pen. The elemental being now in the case of the medium guides the pen in this human phantom.

You see, it is really a fact that, when the medium is thus sitting there, or shows himself in any other manner, another world is really reaching into this world. Just as the beings of another world, these Ahrimanic beings, can reach into this world by means of the movements of the medium, so can they also in the emanations, in all the emanations that I described yesterday. And there are always present tremendous fluid emanations, especially in those regions of the human organization where there are glands. Into these fluid emanations, therefore, there penetrate likewise such beings of the elemental world, and likewise into the exhalations of the breath and into the radiations of light. Only

when the chemical emanations are concerned is there a conscious intercourse between one who employs these chemical emanations and those beings that enter into these chemical emanations. But here there begins, as I described yesterday, black magic, a conscious working with those beings who enter in the manner that I have described.

In the case of the medium—and generally also in the case of those who experiment with mediums—there is really no consciousness of the actual events occurring. In the case of the black magician there appears generally a full consciousness of the fact that he is attracting into the chemical emanations of human beings, mostly into his own, those beings of the elemental world. The black magician is, therefore, really always surrounded by a host of servants consisting of such elemental beings, whom he enables, either through his own emanations or through fumes that he creates in his laboratory, to employ occult chemical impulses here in the physical world of the senses.

This leads us to the following knowledge. Just as the belladonna grows up into a world to which it does not belong and thereby becomes poisonous, so does the spiritual world grow by means of the medium into our world that we inhabit between birth and death. But, fundamentally considered, the danger is always near at hand that this spiritual world may grow into this world in a manner similar to that which I have described in the case of the belladonna whenever the state of consciousness—that is, the realization of the ego by the human being—is suppressed, where the human being is in a benumbed state, in a state like that of a swoon, or in an actual swoon.

Whenever human consciousness is dulled, not by normal sleep, but in some other way, there is the danger that a window may thus be opened for the world that I have described.

What a tremendous rôle this plays in human life—this opening of such windows through the dulling of human consciousness—we shall hear further tomorrow and in the following lectures.

IX

ABNORMAL WAYS INTO THE SPIRITUAL WORLD AND THEIR TRANSFORMATION

The Use of Natural-Scientific Concepts for the Way of Cognition.

You have seen that in these discussions we took as a point of departure the investigation of a state in the ordinary life of the present time, the investigation of dream-life, and how we were able to proceed from this point to the explanation of different states of consciousness in the human soul that are capable of entering into other worlds than this which we live through between birth and death. You have seen that we arrived at the mediumistic consciousness, the consciousness that leads a person, I may also say, into a condition of somnambulism—for the mediumistic state is always somnambulist.

Now, both these sorts of experience—the dream-experience and the somnambulist—are, indeed, inner states of the soul that are always present in their right character in normal life also and that lead one into true or false channels only when they are intensified.

Let us today once more observe the dream-life. We have seen that a person experiences the dreams of ordinary consciousness when he passes out of the waking state into the state of dreams and there continues in his astral body the after-quiverings of what he has passed through in his ether body and his physical body during the waking state. Then arise the chaotic, though wonderful experiences of dreams, whose interpretation, however, is really possible only to the initiate, since their usual chaotic condition confuses one who does not penetrate more deeply into the nature of the spiritual world.

But we have seen also how this fabric of the dream-life may by means of meditative and concentrative exercises be woven through by a real and higher consciousness. You must therefore imagine a man placed in the midst of this wonderful chaotic world of dreams, but this dream-life flooded with consciousness, so that one is just as clear-headed about it and also just as much in the midst of reality therein as is the case in ordinary life. We then see into another world, that very world to which I have introduced you, where it is possible to accompany the dead after their death. And we feel as if we were spread out in a world far more real than that in which we are at present. Now, the question is this:

Into what world do we really enter? In regard to this also I have already spoken; just now I will simply touch upon the matter once more from another point of view.

Together with earthly humanity there lived once, as I have said, great leaders of mankind who were not in physical bodies but only in finer etheric bodies, who could, however, incorporate themselves in air. These gave instructions to men by way of inspiration and founded the primeval culture of the earth. One who looks back into ancient times by means of the requisite state of consciousness finds these great spiritual primordial teachers of humanity moving among men. These great teachers of humanity have withdrawn to the moon; they are to be found at present only in the moon-sphere, and have there taken into their service all sorts of beings that have never been on the earth. They live among such elemental beings, and they exert their influence upon men especially when they have passed through the gates of death, making intelligible to a man how he must conduct himself in relationship to his karma, etc. It is with these beings that we have to do also when first we wish to enter into the spiritual world. Just as we can accomplish our life on earth only with men, in society, in social union with men, so also we can accomplish the life in higher knowledge only in company with other beings. And with these beings, with these moon-beings, who, I may say, have developed from earth beings, from those primordial teachers of humanity, and also with those beings whom they have taken into their service,—it is together with these that we investigate the spiritual world that is in immediate contact with our own.

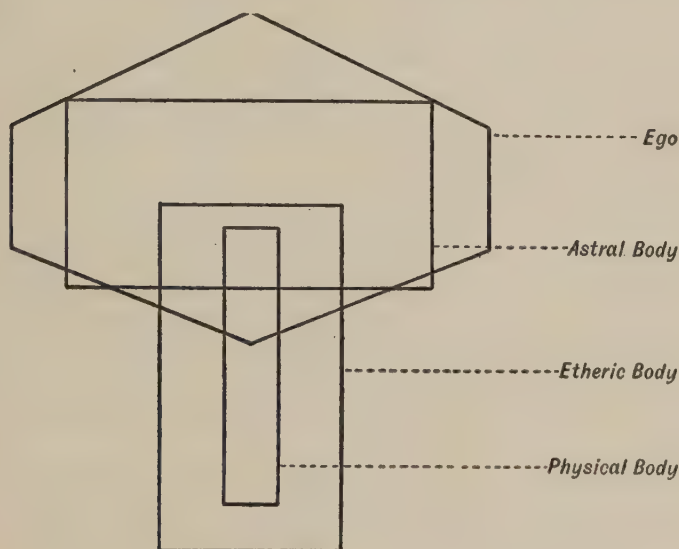
It is in this world, then, that we always find the basic facts also for learning to know the earlier incarnations of men, for going backward into earlier earth-periods in order to discover personalities who have lived at earlier times and with whom we may have been karmically connected or even not so connected. I have brought before you as an example of this the way in which we thus come gradually into association with such earth-beings as are not today incorporated upon the earth, Brunetto Latini, Dante, Alanus ab Insulis, etc., by means of the fact that we proceed further in this state of consciousness.

This state of consciousness is, therefore, a clarification, an illumination, of the dream-state. The dream-state is, so to speak, the rudimentary basis in ordinary life for this state. Now, what is the difference between a man in the ordinary consciousness and an initiate? This difference you can clarify for yourselves very easily.

ABNORMAL PATHS INTO THE SPIRITUAL

When a man sleeps in the ordinary way, his physical body and his ether body are on the bed; he is outside of the physical and the ether body with his astral body and his ego. Now, only the ego experiences in dreams. It is true that the occurrences experienced in a dream are in the astral body, which is outside the physical and ether bodies; but, as regards the ordinary consciousness, the ego alone is capable of experiencing anything in a dream.

In the case of the initiate, the ego has the experience but especially the astral body also. The distinction, then, between the ordinary dreamer and the initiate consists in the fact that the ordinary dreamer, when he



is outside his physical and his ether body, experiences only in his ego, whereas the initiate experiences also in his astral body.

Now, this way of perceiving was developed with great intensity chiefly in the ancient mysteries for the investigation of supersensible worlds. It was then still further elaborated in a rudimentary, decadent manner during the Middle Ages and in modern times, until it has very recently been more or less completely lost. Individual persons have always, by reason of the fact that they have in some way, whether a spiritual way or through tradition, received information from the ancient teachers in the Mysteries as to how the ordinary dream-life is illuminated with consciousness,—individual persons have always possessed the possibility of penetrating into those worlds which can be entered in this

way. A man is always in danger when he undertakes to enter these worlds. For the initiate immediately has the feeling in these worlds, when he dives down there by means of imaginative knowledge into that which is ordinarily filled by the dream, that he is losing the world, that he is entering with his consciousness, so to speak, into a void. He has always the feeling that his firm footing vanishes, that weight, gravity, vanishes. He feels that he is becoming inwardly light, that he is being borne away, regardless of his own will, into remote spaces of the spiritual world, that he may easily lose the mastery over himself, because all gravity, all weight is vanishing.

It is in order to prevent this that we have just those exercises described in my book *Knowledge of the Higher Worlds and Its Attainment*. Whoever devotes himself to these exercises in the right manner will discover that he becomes a being with winged soul who can in a manner make use of wings of the soul when gravity and weight cease to exist. But just this is the perilous state when one loses one's footing, so to speak, as an initiate and does not yet possess wings, when one loses the physical feet and the etheric feet and still does not possess the wings of the astral body and the ego. You understand, if I describe this pictorially, what I mean by this. But it is just so. Through a painstaking and gradual growing by means of the exercises into the world which one there enters, every danger is naturally obviated; no danger can then intervene. A man can gradually grow into these worlds just as he gradually grows into the ordinary physical world by means of a physical body and ether body.

But this is actually the condition in which primeval humanity existed more or less by natural relationships. We must reach this state by means of exercises. Primeval humanity did not require this. Primeval humanity possessed natural aptitudes by means of which there existed a constant condition that did not correspond to our waking state, but was a spiritual perception, as I have described this to you in the case of the Chaldaeans; and also a state that did not correspond to our dream-state, but was a perceiving in imagination. One man met another. He not only saw him in his physical outline, but he dreamed around him his aura. But this was the real aura, not one merely subjectively dreamed about him.

Moreover, if he possessed this gift of perceiving the aura of an earthly man in the physical body, he had also the other capacity—for the two are bound up together—of perceiving the aura of a spiritual being that is not incarnated in a body. He then dreamed the form of this spiritual being.

Note the difference. If one met a man in ancient times, an earthly man, one saw the earthly man and imagined around him in a real dream his aura. If one met a spiritual being, an angel or an elemental being, one saw first the aura in a spiritual way and dreamed the form belonging to it.

It was in this way also that the primeval painters did their work. Only, this is no longer known. The primeval painters saw the spiritual beings; dreamed the corresponding forms; painted in rather human form the beings out of the hierarchy of the *angeloi*; painted with body merging into the background but with clear wings and also with heads the *archangeloi*; and painted only the head, the winged head, because they dreamed this, in the case of the *archai*. All these things were quite natural, so to speak, in ancient man, the primeval man, just as it is natural for us today to see the noses and the eyes of other persons. Since these things have gradually been lost to human beings, they must be recovered again in our day by means of exercises. But, since this realm belonged to primeval humanity, and since it was always comparatively easy to recover it by means of exercises, it has undergone much investigation in the course of time. Men have always investigated with great zeal the world that is ruled, so to speak, by the moon-beings; and the initiates of the ancient Mysteries, who were the true investigators in this realm, have much to say of just this world, of their encounters with the dead after death, of research in the moon-sphere. They then describe to us how the world looks from the moon-sphere.

Copernicus established his Copernican terrestrial system only from the point of view of the earth-sphere. The ancient Ptolemaic system is not wrong but is simply seen from the moon-sphere, and there it is right.

Now, one peculiarity is always to be found in these investigators. This is the fact that they never go farther than to this moon-sphere.

Just consider this. It is certainly known to almost all of you that what is called the Anthroposophical Society arose at first within the Theosophical Society. The Theosophical Society, which is a society similar to many of its kind that have arisen in the course of time, possesses a rich literature. If you read this literature, you will find that—rightly or wrongly is not at present a matter of importance—the world is described of which I am now speaking, the world that is investigated with the moon-beings, the world of the moon-sphere. And it was a matter of some significance for me—a significance with which inconveniences were at first associated—when I received the invitation to work

within the Theosophical Society. The significance of the situation lay in the fact that among all those who were in the Theosophical Society I really found only such investigations and such literature as pertained to this moon-sphere. There is certainly much that is erroneous, but much also that is extraordinarily significant, impressive, especially in the writings of Blavatzky. But all that is to be found in the writings of Blavatzky is such as it is because of the fact that she was in the very sphere which I have just described, and because she was in association with initiates who remained content in this moon-sphere.

Now, I have become acquainted, I can assure you, with many such initiates. I have learned to know how such minds penetrate into the moon-sphere and how uninterested they are if one wishes to go further.

When, therefore—this happened in the years 1906-1909—I described in my book *Outline of Occult Science* the earth in its earlier embodiment as moon, previously as sun, before that as Saturn, you observe that I did not halt with the moon embodiment, but proceeded further back all the way to Saturn; whereas all initiates who have spoken of these things come to a halt between the moon and the sun, really going back only as far as the moon-sphere. They became uninterested—even at times unhappy—if the demand was made upon them that they should penetrate further. This cannot be done, they said, for one arrives there at a boundary where there is a veil beyond which it is not possible to go.

It was naturally exceedingly important and also interesting to see the reason of this. You must know that the reason lay in the fact that such initiates—this was at once noticeable when one became well acquainted with them—felt an antagonism and antipathy against the acquisition of those forms of concepts which relate to modern natural science.

One might, indeed, become aware, if one confronted these initiates with such concepts as exist in Darwinism, in Haeckelism, that they became thoroughly indignant, that they looked upon this as something childish and bungling on the part of modern men, as something with which they were unwilling to trouble themselves.

If conceptions of Goethe were brought to their attention, they were not at first so indignant, and yet they had the feeling that he also expressed himself as does a research scientist of modern times. They then brushed the thing aside.

In short, it was not possible to reach these initiates by means of such concepts. And only when (in those years to which I have referred in this connection, 1906-1909) I simply impregnated my soul

with modern natural-scientific concepts, in order to carry these into the region where otherwise the imaginations reside, was it possible for me to penetrate all the way to the sun and to Saturn—not employing these natural-scientific concepts for the purpose of acquiring knowledge by means of them as Haeckel or Huxley acquired knowledge, but employing them as an inner activity in order to pass beyond that boundary which restricted the initiates in the period when a new natural-scientific mode of thought did not yet exist and one therefore entered into the higher consciousness only inwardly by impregnating the dream-world with imaginations. In the composition, therefore, of my *Outline of Occult Science* the endeavor was made to take hold inwardly of the entirely conscious conceptual world, which otherwise relates only to external natural objects, and to impregnate therewith the imaginative world. There resulted from this the possibility of entering into this entire chain—Saturn, Sun, Moon; and one thus arrived at the possibility of investigating on earth what the ancient initiates also possessed.

Observe that I am telling you of this way of knowledge in order that you may see how such things take their course. You may say that this is something personal. In this case, however, the personal is indeed entirely objective. And, when my *Outline of Occult Science* has been criticised, it has been on the ground that it is written like a mathematical text book, that I did not seek to introduce anything subjective, but described in a cold mathematical fashion this entire journey of which I have just told you. This journey has come about by reason of the fact that the element has been brought in which is found in the mode of thinking existent since Copernicus and Galileo and which has been so greatly deepened by Goethe:—that, by introducing this mode of thinking into the same mood of soul in which one lives otherwise in connection with imagination, it was possible to bring in that region which has always been accessible to initiates, even up to our day, in earlier times up to the present.

You may thus see, perhaps, through this example how important it is to proceed in these things, not in a nebulous manner, but with complete clarity and circumspection, to introduce circumspection just where otherwise insensibility so easily begins. We have, then, an example here of the way in which the dream-life, which otherwise lays hold of the ego alone, lays hold also of the astral body.

And to the question, Wherein consists, then, the distinction between modern natural science and what I have given in my book *Outline of Occult Science*? I might answer: The distinction consists in the fact

that the modern thinker about Nature can have recourse to his ego alone, that he enters into dreams as soon as he passes out of his ego, whereas I could say to the astral body what the scientific investigator has as concepts, so that the astral body could thereby enter into the world I had to describe.

This is a path that can be described to you with complete accuracy, and which may, perhaps, as an instance, as an example, show you much more adequately than could anything else what is the character of the right paths as contrasted with the wrong.

*Surmounting the Caricature of Natural-Scientific Methods in
the Investigation of Mediumism and Somnambulism*

Now, the condition polarically opposite to the dream-state is the state of somnambulism or mediumism. The dreamer lives wholly in his ego and astral body; even though he has no conscious perceptions in his astral body, still he lives in it. The dreamer lives wholly in his ego and in his astral body, outside his physical and ether bodies. He is immersed, submerged, in his own being, and from his own being outward in worlds, since his own being is connected with worlds. The dreamer, then, dives down, so to speak, into his own being, and thereby into the world and to a certain extent into the physical organism.

The exact opposite is true of the medium and the somnambulist. One is likewise in a state of somnambulism or mediumism only when one is outside the physical and the ether body with the ego and the astral body; but in this case, as I explained to you yesterday, the ego and the astral body are pervaded by an alien being.

Thus we have the medium or the somnambulist here with his physical being; but outside the physical body and the ether body are the ego and the astral body. Here the ego is suppressed, enslaved, and the astral body as well, for another being dwells within them, as I explained yesterday.

But the medium is in this way prevented also from working back in the right manner upon the physical and ether bodies. For, even when we are asleep, for example, in dreamless sleep, we work back upon the physical body and the ether body. In the waking state we pervade the physical body and the ether body in a certain sense from within; in the sleeping state we protect them from without.

This ceases in the case of the somnambulist. The medium, the somnambulist, cannot give any attention to their physical and ether bodies. These are, so to speak, an abandoned region. This is the

peculiarity of the medium, of the somnambulist, that the physical and ether bodies are an abandoned region.

When we observe a person who has the normal state of soul for our present human epoch, only the forces of the minerals and the plants have an influence upon his physical and ether bodies; nothing else except the forces of the mineral and the plants. If the forces of the minerals—and therefore also of the mineral element of the earth—did not work upon our physical body, we could not walk, we could make no movements, for these are the forces, the physical forces, that we employ. Into these we are permitted to enter. This is the normal state. But this must not enter into the ether body.

So it is also in regard to the plants. It is permissible that they should work in a certain sense upon the ether body, but not too intensely; not the same forces, however, that make animals sentient beings, nor must the forces of another person influence the physical body of a man, and especially not the ether body. Since the physical body and the ether body in the case of the medium and the somnambulist are abandoned, the animal and earthly-human forces work upon the somnambulist and the medium. They are influenced suggestively.

Just as thought sinks down out of the dream, so also does the will sink down out of the human being into his environment. Thus we can suggest to the somnambulist, to the medium, that he ought to walk; we can suggest to him, when we give him a potato, that it is a delicious pear, etc. As human beings we can come suggestively into direct contact with mediums and somnambulists as regards their physical body and thereby also their ether body. Moreover, the somnambulist and the medium carry their physical environment within themselves in their ether body, though they ought to bear this only in the physical body, as is the case with normal men. Thus the normal man is surrendered in dreams to the inner spiritual world. And similarly the somnambulist, the medium, is surrendered to external natural worlds.

This again is a normal condition—this being mediumistic, somnambulistic—provided, indeed, it is normal. For the fact that we walk, that we take hold of something, that we can do anything whatever in space,—in every human being this is a magical, somnambulistic accomplishment. Only, it must not pass over into the ether body; it must remain in the physical body alone. Everywhere the normal passes over into the abnormal.

Thus, you see, the dreamer is really entirely within himself, but the medium and the somnambulist entirely outside themselves, and in

the case of the medium and the somnambulist we have the physical body and ether body of the human being before us as automata in a sense; we can influence these because they are not cared for by their own ego and their own astral body.

As in the case of the dreamer an inner spiritual world is brought into existence, so the somnambulist and the medium establish in this way a union with the external world of Nature, with the world of the formative processes, with the world of form-genesis, with all that is visible, that is spatial, that is temporal.

When a person plunges into the dream-world, he plunges into that which is formless, into the eternally self-metamorphosing. When a man enters into the world in which the somnambulist exercises his will under a suggestive influence,—that is, when his physical body and ether body penetrate into that world, everything is there definite, clearly outlined; everything that happens because of an external influence is really carried out with the most tremendous exactitude.

This is the world diametrically opposite to the world of dreams, it is in a fashion a dream that is realized, externalized, set forth in a naturalistic manner, where one dreams in action instead of dreaming as is usual only in inner experience.

This contrast is also significant and of the highest interest when it is viewed from the initiate standpoint. As I have said to you, the initiate has his difficulties when he plunges down into the dream-world in order to permeate this imaginatively; he has his difficulties because he has the feeling that gravity vanishes, that weight vanishes, that everything belonging to the external world which gives him a firm footing is vanishing.

When the initiate accustoms himself—and he must consciously accustom himself, he must develop a consciousness for this—so to pass out into the world as the somnambulist passes out unconsciously, he then has the feeling that he may become unconscious at any moment, that he may lose consciousness. This is, indeed, the condition, this continuous liability that one may lose consciousness. We are under the constant necessity of keeping a firm, tense hold upon ourselves, in order that we may not really lose consciousness.

What I wish to say is this. If a man goes forth into this world, he must then as an initiate move about in this world just as rationally as ordinarily rational, sensible people move about in our world. Let me say that you must not suppose in regard to an initiate that, while he is moving about among men and animals and stones, he is at the same time in

a spiritual world, wherein he stands in full consciousness. For should he suppose even for a moment that he had no feet, but was flying through this world, it would then be exceedingly easy for him to fall into all sorts of conduct whereby he would prove to be dangerous to his fellow men. They would say: "What sort of crazy fellow is this?" This may happen if he does not inwardly keep a firm and tense hold upon himself in order that he may maintain full consciousness in passing through the spiritual world, which is everywhere present, just as is the physical world of the senses.

Observe that a realm is here opened which, again, has not become the domain, so to speak, of the Theosophical Society, but one over which certain research scientists of a higher sort have set themselves,—a realm that is called the realm for psychical investigation, psychical research, etc. It is a realm where those persons who have previously had scientific training, but have not been able to achieve as much in science, prepare statistical documents in regard to such things, make experiments with mediums in order to arrive at an understanding as to how things are in the spiritual world. Here there has been created in all sorts of societies and from all sorts of standpoints a realm in which it is proposed to investigate from without how things go when a man is moving his limbs or managing himself, not with his ordinary consciousness, but with a lowered or entirely extinguished consciousness, where other beings have taken possession of his soul. Here a record is made of what other persons do in whom consciousness is thus suppressed.

We have even had the experience that persons enthusiastic about this sort of research have demanded that I myself, with all that I have to say to the world, should betake myself to their laboratories in order that they may thus investigate from without in this case also what is going on, what sort of inner world is there in process. This is just about as intelligent as if some one should come and say: "I understand nothing whatever of mathematics, and I cannot say therefore whether what the mathematician maintains is true or false; but he ought to come to me in my physical laboratory and I will then make experiments on him and test whether he is a great mathematician."

It is approximately like that. Here, therefore, I am pointing out to you a contemporary domain where it is proposed to investigate also the world of the somnambulist, of the mediumistic, from without by means of a caricature of natural-scientific methods, where it is not proposed that one should really enter the inner. For if anyone went into the inner, he would see that in a medium and a somnambulist he has

before him something external, an automaton of the physical and ether bodies, and that it is not, therefore, really the spiritual which is being investigated, but that the very thing men propose to investigate has abandoned what they have before them. But it is just these more subtle peculiarities of the spiritual world that men will not look into. Very generally they do not wish to have the spiritual before them only in inner experiences, but in external vision. They wish to have the spiritual before them in external, visible, sensible activity.

This often comes to light in still other ways. This comes out in the fact that such things happen as actually did happen in the Theosophical Society somewhat later at the very time when I myself trod this path and set it forth accordingly,—in the fact that the spiritual form of Christ was sought in a physical personality. Men desired to find in the external physical world something actually spiritual.

Art as a Bridge from Matter to Spirit

We must let the physical world remain a physical world and seek the spiritual where it is—there also, to be sure, where the physical world is, but in those spheres which pervade the physical world and which are themselves spiritual.

But here lies still another realm. The human being in a sound condition feels himself called upon to throw a bridge over from one realm to the other, to connect the realm of inner experience and that of external perception, the world in which the dreamer exists in an abnormal way and the world in which the medium or the somnambulist exists in an abnormal way. If we bring the two worlds together and they mutually fructify one another, then art comes into existence. For in art that which is perceptible externally through the senses becomes permeated with spirit, shot through by the impulses of the spiritual world; that which is perceptible inwardly to the soul is set forth in an external embodiment.

While, therefore, the Theosophical Society was occupied in setting up an external physical being as a spiritual being, we in the Anthroposophical Society felt impelled to cause the stream, the occult stream, to flow into art. The mystery plays arose. Eurhythmies arose. Speech-formation was developed.

All which then arose in the Anthroposophical Movement arose out of this impulse to throw a bridge across from the spiritual to the physical, so that there might be a play of consciousness from the world that the dreamer treads in a chaotic manner to the world that the som-

nambulist or the medium treads in a chaotic manner. In art both of these are consciously blended.

And the time will come when this will be perceived. Men will come to see what our purpose is:—that, for example, by means of these special endeavors speech-formation, as this is practised by Marie Steiner, shall again be conducted back to that rank which it once possessed when men were still spiritual by instinct. Rhythm and measure then counted for more in speech than external abstract verbal expression. This must again be recovered. And in Eurhythmie we shall again recover the mobile man evolving before us as man is in his soul-and-spirit being. It is this that you see in Eurhythmie.

And so we had first in the form of art to throw a bridge from the world the dreamer brushes against to the world in which the somnambulist, the medium, stumble around, move about clumsily. In our present materialistic age the dreamer stands there alone, musing, and knows nothing of formations, of those material forms which express and reveal the spiritual. And the somnambulists move about indifferent as to whether they are honored as mediums or whether in Bolshevism they formulate pure theories of the state and, like the mediums, bring all sorts of things to realization in the world. These move about in the contemporary world and have no premonition whatever of the spiritual.

This is the essential thing, that a bridge may be found again from spirit to matter, from matter to spirit. In the element of art what one has to do primarily is to throw this bridge across, not any longer merely to stumble about and hobble around in the external world, but to gain a sense for that world by means of spiritual movements which are other than the ordinary.

Thus you see the true, the inner beginning of the eurhythmic as an initiation-impulse; and everything that is practised among us as an art in speech-formation has arisen also from this impulse. And, when a course of lectures dealing with dramatic art shall be given in Dornach in the near future, the endeavor will be made to lead the art of the theatre also back to a point where there shall be something spiritual on the stage. For a long time men have been considering merely how the actor may appear upon the stage as nearly as possible as he appears in ordinary life. The discussions that went on during the 'nineties were merely comical, when people argued—and finally decided in favor of the naturalistic—as to whether persons in Schiller's plays should utter their heroic lines on the stage with their hands in their trousers pockets since that was once the mode! You see, there is abundance of reason for finding

the way to a true investigation of the spiritual world. And the way that lies open before us in the realm of art is really not an altogether erroneous way.

If, therefore, it was a matter of very special significance to advance beyond the ancient initiate knowledge, which had immersed itself in the mysteries of the moon and all that pertains to these,—to advance further to what can be entered into only when that state of the soul which is capable of occult knowledge is impregnated with the achievements of natural science (but I mean now those achievements having to do with the soul)—if this was of enormous significance, it was no less significant, on the other hand, that the unclarified dilettante endeavors that are made to ascertain what in the case of the somnambulist and the medium is moving in the forms of the spiritual and under spiritual influences although after the spirit has departed from them,—no less important was it to make of this also a special field of research. For these two ways must really be looked upon as one and the same,—the breaking through from within outward by means of the clarified dream world, and the conscious comprehension of the external world, which is conceived by natural science only with respect to its mineral characteristic and which the so-called psychical investigation, psychical research and the like, undertake to investigate in a dilettante fashion. It is a matter of importance, since we are living in a natural-scientific age, that we should tread also this path of spiritual research; that we should investigate spiritually also that other realm, diametrically opposite to the realm of dreams.

When we have before us the somnambulist, a medium, what then occurs by means of the somnambulist and the medium is not something, indeed, to which we are accustomed in ordinary life. The somnambulist does not write as an ordinary man writes, does not move himself as an ordinary man moves himself, does not speak as an ordinary man speaks, does not taste as an ordinary man tastes—because the astral body and the ego are outside the physical and ether bodies, and we have to do with a physical body and ether body that are abandoned and now stand subject to the influence of the cosmos, surrendered to the influence of the cosmos. We have to do, therefore, with manifestations of the physical and the etheric that are not ordinary effects of nature, but proceed from the spiritual, from the spiritual world. For, after all, it is one and the same thing in principle whether I stand before a medium and suggest something to him, or the medium is surrendered to some influence of the stars and takes this up in the ether body, or to a climatic influence, or the influence of a metal, etc.

We have before us in the medium an organization that is surrendered in magical fashion to the spiritual. We must hold this clearly in mind. Unless, therefore, one already knows the spiritual, it is not possible to study these effects as societies for external psychical research would like to do, those that undertake to experiment in an external manner with these things. Here it is necessary to have a perception of the spiritual inter-relationship. Here it is necessary to have as a foreground what is occurring through the medium or the somnambulist or otherwise through the human being, and to see in the background what is present as something spiritual.

But all these effects which come to manifestation in the medium, which come to manifestation in the somnambulist, are akin to other mediums. When you have a medium sitting here, and in a certain definite state he performs this or that under human influences or cosmic influences—that is to say really, when a physical body and an astral body here perform this or that—this is transiently, temporarily, exactly the same thing as that which is determined and produced through something else in the poisonous plants by reason of which man is made ill in a certain fashion. What comes to manifestation, I might say, in the somnambulistic, in the mediumistic state, is merely the external transient mask of illness. And from a certain point of view, which will be discussed still further in the next lectures,—from a certain point of view one may perceive in the manifestations of mediumism, in the manifestations of somnambulism (it is not necessary, but one may do this) one may see again what really lies before us in a sick person in the fact that this person's ego and his astral body is in some abnormal fashion or other drawn out of some one of his organs or from his entire organism, and he has thus come under special spiritual influences.

Bear in mind that, because it was perceived in ancient times that this inter-relationship existed, the Mysteries were always bound up with the medical sphere; and, since men were not then so inquisitive as we are today, they did not, therefore, occupy themselves very much in dealing with mediums and somnambulists, whose operations were looked upon in the same manner as men looked upon a state of illness. Men then dealt with these things more from the point of view derived from medicine. And this was a standpoint which must again be recovered.

And that which enters into the spiritual in dilettante fashion as the other path through the phenomena of Nature,—the other way which is there traversed in dilettante fashion must be followed in a right manner. What is in the world and manifests itself especially through the pathological states of men and animals, must be followed in a right way once

more. Only thus shall we attain to the ability to investigate what the Society for Psychical Research would like to investigate.

And this path also has now been trod within the sphere of the Anthroposophical Movement. This has been rendered possible by reason of the fact that pathological manifestations may be followed in such a way that an access into the spiritual world may be afforded through them. This has become possible by reason of the fact that, in the joint work of Dr. Ita Wegman and myself, an effort will be made to follow in the right manner this way which is missed in psychical researches. This is possible because this joint work has resulted from the fact that in Ita Wegman there are really present, not only those forms of knowledge acquired by the present-day physician, but also those intuitively therapeutic impulses which pass directly from the picture of the illness into the spiritual world and thence arrive at therapy.

But here lies the path for the investigation of the realm to which I am referring. And so the endeavor will here be made by means of this work to develop true initiated medicine, which is in itself initiated natural-science. In this manner also will the other, true way, in contrast to the false way, be set before the world. Even in the first volume of the book that will be written by Frau Dr. Wegman and myself it will be seen how this path must be trod.

You see how very easy it is by means of examples to show how the right ways are distinguished from the false, from the erroneous ways. In regard to this also it may be permissible to say something in this connection.

When I said previously that a way must be opened into art that will again bring together the realm of the spiritual and the realm of material forms, I must say that it seems, according to the requirements of contemporary civilization, to be perfectly obvious that we shall find the right way thereto only when we tread this way in respect to natural phenomena. For in the element of art humanity is today so remote from that throwing over of a bridge of which I have spoken that it may not be possible to convince men of the weaving and living of the spiritual in art until they can first be convinced in that intensive fashion of the working of the spiritual which can be perceived especially in the genesis of the pathological: until it shall have become obvious that the spirit weaves and lives in matter, that it manifests itself in matter. When this shall have been perceived in the realm of Nature, enthusiasm may then perhaps be awakened also, full enthusiasm, for placing this directly before the world in art.

X

INFLUENCES OF THE EXTRA-TERRESTRIAL COSMOS ON HUMAN CONSCIOUSNESS

Effects of the Sun and Effects of the Moon

I indicated yesterday how the abnormal ways into the spiritual world, those appearing in conditions of disease—on the one hand, the way of inner mystical deepening, of being carried to greater depths in the dream-world, and on the other hand the way that traverses rather, I might say, in a caricature of the natural-scientific method the phenomena afforded externally in connection with the somnambulist and medium,—I indicated how both these ways must be grasped and must be extended further in a fruitful manner if actual initiation-knowledge is to come about.

We shall now penetrate further into this realm if we form a conception of the influences from the side of the cosmos to which human consciousness is subjected, and together with human consciousness the entire being of man in general.

You can easily see that, among the causes operating upon the human being apart from those that are earthly, the effect derived from the sun and the moon exceed all others. People do not ordinarily think about the matter, but it is entirely obvious today even on the basis of natural science that nothing would exist upon the earth but for the influences of the sun, which descend upon the earth from the extra-terrestrial cosmos.

The influences of the sun conjure forth the entire plant nature. The influences of the sun are necessary for everything animal, but also for everything in man that is physical and etheric. The influence of the sun can be observed wherever we are willing to observe it, and it is extremely important even for the higher members of man's being. The influence of the moon is not so much observed. It is found today very much in superstition, and what can be known about it, what can be known exactly, is misrepresented because of the very fact that there are so many conceptions regarding the influence of the moon which do homage to superstitions, and that those who desire today to deal with science feel themselves to be above the level of every superstition, so that they reject even what is significant in the influences of the moon and will not allow this to enter into real science.

Here and there, however, are intimations—not only among poets, who know with what stimulation the spell of the moon works upon fantasy, and not only among lovers, who like to pursue their love affairs by moonlight, but even among men of knowledge—there is an intimation that influences from the moon, even though of an entirely different character, are everywhere occurring on the earth. In this matter it is possible to learn quite noteworthy things.

In the middle of the nineteenth century there were two learned men in Germany. One was called Schleiden, the other Gustav Theodor Fechner.

Gustav Theodor Fechner, taking his departure from an entirely exact standpoint, liked to enter into the more secret workings of Nature, both in the human being and also externally in great Nature. Especially did he collect data and make up a sort of statistics, to show that the amount of rainfall at any given place is related to full moon and new moon, etc. And he discovered on this basis, according to his view, that there is a greater rainfall at any single place in connection with certain phases of the moon than in connection with other phases. He espoused this view. He did not shrink from asserting the claims of this kind of science in the presence of ordinary science. But his colleague in the university, Professor Schleiden, the great botanist, was of a different opinion; he ridiculed this opinion of Fechner's and said that moon-influences of such a character were entirely out of the question.

But the remarkable thing was this. Both these learned men were married, and in the comparatively small university city, which is nevertheless one of the largest cities of Germany, there still existed patriarchal relationships. It was then customary for the women to collect rain-water because they supposed that this was especially good for laundry purposes. Now then, there was a Frau Professor Fechner and there was also a Frau Professor Schleiden. It came about that not only the two professors discussed this question but also the women joined in the discussion. And, lo and behold, Professor Fechner said to his wife: "Now then, Professor Schleiden does not believe that the phases of the moon have any influence upon the volume of rainfall; so you just say that you desire these moon-phases for collecting rain-water and that Frau Professor Schleiden can collect after you in a different phase. Since Professor Schleiden does not believe that the phases of the moon have any influence, there can be no objection to this."

And just think! Frau Professor Schleiden was not willing to give up to Frau Professor Fechner those phases of the moon in regard to

which her husband did not believe that there would be more rain-water at that time. Thus there came about a nice little university family quarrel over this matter.

But it really had a scientific background. And, if we examine such influences, but with a more spiritual-scientific means, we discover that it is possible to speak, not only in superstition but in real science, of strong influences of the moon just as of influences of the sun.

This, however, exhausts in a certain sense all that enters into the facts embraced by the ordinary consciousness of the present day. The present-day man lives, so to speak, under the influences of earth, moon, and sun. The present-day man is essentially dependent even as regards his consciousness upon the earth, the moon, and the sun. For, as I have already pointed out, what is externally visible in the stars is not indeed the essential, neither is this true of the externally visible in the sun and the moon. We have expressly spoken of the fact that the moon-sphere is the abode of those beings who once were the great primeval teachers of humanity. Thus the moon-sphere is the abode of a great collection of spiritual beings. Every star is a colony of beings just as the earth is a cosmic colony of humanity. But, as we have said, the human being who is now spending the time between birth and death lives almost exclusively under the influence of earth, sun, and moon. Now, the important matter is to learn to understand adequately how man in his entire conscious and also bodily state, that is to say, in his state of spirit, soul, and body, lives under the influences of sun and moon.

Let us take the two extreme states of consciousness, between which lies the dream-state,—let us take the waking daylight state and the state of consciousness wholly unconscious—if I may form such a contradiction—the state of sleep, the state of dreamless sleep.

When we follow the human being as he exists during sleep (physical body and ether body are separated from astral body and ego) then we find that in what he has drawn out of his physical body and out of his etheric body as the astral body and ego,—that in this during the period between falling asleep and awaking the human being carefully stores up inwardly the influences of the sun.

In the period between waking and sleeping we look externally on the sun. Even when the sky is completely covered with clouds, we still behold its influence; for what we see of other things is, indeed, reflected sunbeams. During our entire waking state we are under the influence of the sun as it illuminates things externally. The moment that we fall asleep and pass into that other state, the sunlight begins to shine, visibly

to the spiritual eye, in our ego and our astral body. There between falling asleep and awaking we have sun within us. You know, of course, that there are certain minerals which, when we expose them to light under certain conditions and then darken the space where they are, preserve the light and radiate light back into the darkness as an after-effect. Thus it is to spiritual observation with the human ego and the human astral body. They are, in a certain sense, exposed to the tones of the external sunlight during the waking state. They begin to glow and shine, now that they bear the sunlight within them, between falling asleep and waking.

We may, therefore, express the matter thus: While a person is awake, he is under the influence of the external action of the sun. During sleep he is under the influence of the action of the sun that he now bears within himself until he wakes. We have sun within us while we sleep and have left behind us during the night only the physical and the etheric body. But in the spirit we ourselves illuminate from outside, with the stored-up sunlight we now have, our physical and etheric bodies. And, if we did not do this, if we did not irradiate from without with our stored-up sunlight our skin and even the interior of the sense-organs, the human being would very soon quite dry up, become withered and wilted. Indeed, we do all that is required for the freshness and growth and vitality of our organism by shining upon our skin and upon our senses during sleep by means of our stored-up sunlight.

Thus the situation is really such that during sleep, while the human being is outside with his ego and his astral body, he illuminates his skin in the first place by means of sunlight, and also in the second place the sunlight works through eyes and ears even into the nerves.

This is the phenomenon of human sleep,—that the sun shines, passing from the human ego and the human astral body outward and entering into the very man himself, irradiating the skin, streaming into the human being wherever there are the doors of the senses.

Then, no matter whether it is new moon or full moon (for the influences are only altered thereby, but they are present in all phases of the moon) what happens with respect to the moon-influences is that they come in contact with the human being from without and are extended over the physical and ether bodies. Thus we have in the physical and the ether body during sleep sun-influences from the ego and the astral body, and moon-influences upon the physical and ether bodies from without.

Observe, then, that this gives to the state of sleep its character in

relationship to the cosmos. The human being stands inwardly in relationship to the sun, he stands outwardly in relationship to the moon. For the astral body and the ego are still the inner being, even though they are now outside.

In the waking state this is reversed. When we awake, we bear within us inwardly, quite inwardly, the moon-influences; and the sun-influences come from without.

Thus we may say: When we awake, the sun-influences from without come in direct contact with the physical and ether bodies, while the ego and the astral body within are under the influence of the stored-up moon-forces.

We therefore bear, while we are awake and the action of the sun irradiates from without our physical and ether bodies,—we bear inwardly during the waking state stored-up moon-influences. In the human ego and astral body the sun lives during the state of sleep and the moon during the state of waking. In the physical and ether bodies the sun lives during the waking state and the moon during sleep.

And, since this is so, even though the person is a night-reveller and, instead of sleeping, prepares himself during the night for the headache of the following morning, these influences are nevertheless present in the same manner. For, even though the external inter-relationships are not observed, these things are of such a nature that they run their course none the less for the human being, by reason of their own inertia, by reason of a capacity for persistence which is in the cosmos itself.

Even though a person sleeps by day and remains awake by night, yet while he is awake by night he bears in his ego and his astral body the moon-influences; and the sun-influences come in contact with him only through the fact that they meet him in the form of street lamps or, if he is lying somewhere in the fields, in the form of feeble star light and the like. But it is always the sun-influences that the human being conserves in sleep, the moon-influences that the human being bears inwardly in himself while awake. And the reverse is true in regard to the physical and ether bodies, as regards the external part of man.

It is to this inter-relationship that the human being owes his customary consciousness between birth and death. We shall now see how the ascent to other forms of consciousness changes these things. For in the case of initiates the relationship to the sun and moon is somewhat altered, more and more altered, and this change of relationship to the cosmos constitutes the way into the spiritual world.

INITIATE CONSCIOUSNESS

The Vital Perception of the Moon-Sphere as the Point of Departure on the Way of Initiation

I do not need to describe how a man stands within the world in the presence of the sun and moon through the ordinary consciousness; this may be brought before the soul of any one who bethinks himself as to how the day appears, how one lives as a man by day, how one lives as a man by night. The moment that a person begins to strengthen the inner forces of his soul for the otherwise chaotic dream-consciousness, the moment that he brings it about that the otherwise dreaming consciousness becomes an instrument for the perception of reality,—that very moment he becomes aware that during the waking state stored-up moon is present in his ego. In the moment when any one really transmutes the dream into reality by means of initiation-knowledge, he feels as if he were pervaded by a second man. But he knows that in this second man there lives the force of the moon-sphere.

At the beginning, then, of initiate-consciousness, one goes about saying to oneself: "The force of the moon-sphere lives within me, and it really always has the tendency to build up within me a second man, whom I then bear within my first man as in a sheath." And now also the struggle has already begun. If it is not during the day-consciousness, during the waking consciousness, but during sleep-consciousness that the moon begins inwardly to work in the person (in this second man that I have just said is normally released in the human being through the inner influences of the moon)—if he is released by the actual moon during the night, if this second man then asserts himself during the dull state of sleep, then this second man who is concealed within the first man, who is concealed in the ordinary man, will wander about in the moonlight, and he takes the first man with him. Thus arises that somnambulistic state which we see manifesting itself in the case of those moonlight rovers.

Picture to yourself now that, when the moon shines externally, the second man may awake, who then forces his way into strange magical—that is, more than ordinary—action, deviating from action that is natural. The man wanders around. Picture to yourself this night-rover. In a suppressed state of consciousness the person does all sorts of things that he would not do during ordinary consciousness. During ordinary consciousness he would remain lying at rest on his bed. That is his place. Instead of this, he roves around outside; climbs up on the roofs of houses. He is seeking for that sphere which ought really to be outside his physical body.

Observe now that, if this is translated into the normal, if it is brought to a conscious inner experience, it is the condition at the beginning of initiate-consciousness; only one does not then approach the moon-influence, the influence of the real moon, from without, but one causes the moon-influence borne inwardly to build up the consciousness of the second man. We must now concentrate all our forces in order to prevent this second man from going away from us. With the first man we should like to remain at rest. But this second man might go away, wander astray as something insubstantial, enter upon entirely false paths. We must restrain him.

It is this that absolutely must occur in connection with the acquisition of initiate-consciousness,—inner firmness and control, in order that what wills to go outward shall remain within one and shall be held bound by the entirely customary matter-of-fact consciousness that we have in our physical body.

But it is necessary that we struggle continually in order that this second man, who has been formed within by the strengthened inner moon-being, shall not go away from us. This second inner man who has been formed there is very strongly drawn to everything consisting in the metabolic influences, influences of movement within man, to everything that proceeds from the stomach and other organs,—to all this he is extremely strongly drawn. He takes an extremely strong hold upon these forces.

It is this, you observe, with which we are concerned, this which becomes primarily an experience for the beginning initiate-consciousness: that this consciousness shall go by one of the two paths that must be traversed,—the way through giving form to the dream-world, through the realizing, the actualizing, of the dream-world.

If one now reflects—and one must reflect, as I have explained to you—then one comes to this thought: that outwardly it is day, yet inwardly one bears the night within one. In the midst of the day something awakes like an inner night.

If this initiate-consciousness begins, the day is there, indeed, for the outer eye, for the outer grasp upon things; but within the space of this day there begins everywhere to weave and to live spiritual moonlight, which radiates round about, shines round about, and the spiritual begins to give forth light.

We know, therefore, that we are placing night within the day by means of our own soul. If all this occurs in full consciousness, occurs just as anything else is performed by day by a sane man, if this sane man is

able to conjure the nightly influences of the moon into the midst of the influences of day, he is then upon the right path. But, if he brings anything whatever into himself without being fully aware that the night passes into the day through his inner forces, he is entering a false path which leads finally to the mediumistic.

The determinative element, therefore, is the full consciousness, inner control of the fact into which one passes vitally,—not the phenomenon in itself, not the fact in itself, but the manner in which one enters vitally into this. If the ordinary nightly wanderer by moonlight could develop full clarity of mind at the moment when he is climbing up to the roof, he would be in that moment an initiate. He does not do this; but, if you call out and awaken him, he falls. If he did not fall, but evolved full consciousness and could remain in it within this condition, he would then be an initiate. The task of initiation-knowledge is to develop, not only in a sound but in a more than sound manner, what there evolves in a diseased manner.

You see how the true and the false in the spiritual world are side by side, separated only by a hair's breadth. In the physical world it is easy to distinguish the false and the true, since there we have the coarse-meshed sifter of logic, the coarse-meshed experience. As soon as we enter into the spiritual world, this distinction is extraordinarily difficult; it depends entirely upon the inner attitude, upon the inner clarity.

Furthermore, if a person has thus awakened night during the day, moonlight then gradually loses its character of external illumination. It no longer appears so external. It simply produces a general feeling of life. But something else comes about. In this sky of the spiritual night there now gleams, in wonderful glimmering light, Mercury. The star Mercury really rises in this night conjured into the day; not, however, as we see Mercury through the telescope, but we are aware that this is something living.

It is not easy to distinguish the living spiritual beings that inhabit Mercury, but we are in general aware, through the manner and fashion in which Mercury acts, that we have to do with a spiritual world.

If the moonlight becomes to us in the spirit a general elixir of life, within which we feel ourselves to be, the spiritual star Mercury then gradually rises in this night conjured into the day. Out of this sparkling twilight and shadowy sparkling in which Mercury meets one, there steps forth that being who is then designated as the divine being Mercury. We need him. We need him absolutely; otherwise confusion

arises. We must primarily find in the spiritual world this Being, of whom we know quite well that he belongs to the Mercury beings.

Through learning to know him we can then control, control by our will, the second man who has been brought to life within us. We do not any longer need to give ourselves up like the moonlight-wanderer to uncertain ways, but we can take definite paths into the spiritual world by the side of this divine messenger, Mercury.

The important matter, then, is that, if we wish to find the right ways into the spiritual world, we must first pass through very definite experiences, which afford us guidance and direction. The ordinary mystic submerges himself in his own inner being. There arises a medley of feeling, in which everything is promiscuously mingled: God and world and angel and devil,—the ordinary mystic really mingles all these together. The most that one can arrive at is a general sort of dreams, concerning which it is not possible to distinguish whether they come from the sexual sphere or the head sphere. In general they are in an indiscriminate muddle—the experiences—mixed together in a complete medley. This is the unclarified, nebulous mysticism, which does not illuminate the dream, which on the contrary permeates the dream with a greater chaos—which is then intelligible only to the initiate.

Such experiences, as they are described—like those of Catherine of Siena and similar persons—which are so wonderful, so sublimely poetic,—these can be understood only by an initiate, for he alone knows what is really in process there. It may, therefore, be said: "If you practise your initiate state in full consciousness, just as clear and transparent as consciousness is when you calculate or work with geometry, if you enter into these things with this absolutely complete knowledge, you then find the right way." Only when a person knows: "Thou art conjuring the inner night into the outer day, thou findest the real and actual spiritual world," in such a manner that no one can deny the moon is rising, that Mercury is rising in external space-worlds, that this is not dreamed but real,—this is found only when a person enters therein with full consciousness and meets spiritual beings just as we may meet men in the physical world. And false ways will be trod, such as are to be found wherever men desire to seek in spirit without being conscious of something which is there in the spiritual world, when a person simply remains upon the earth and experiments with mediums, without really entering into the spiritual world, but will experiment only with what the medium produces externally, and does not really encounter the spiritual. He is then on a false path.

Everything that does not awaken consciousness in the spiritual world, but wanders farther afield in sleep and will only study effects, as in the case of external occultism, is on a false way. Whatever, when it enters the spiritual world, encounters the spiritual world as a reality but one that is spiritual is on the right path.

So, you see, the inner, vital, knowing perception of the moon-sphere is the point of departure for the way of initiation. And we may say that what otherwise during the waking state, when the human moon is working inwardly, what otherwise during the waking state appears only in relationship to the sun and moon,—this appears now in the case of the initiate during the waking state as it otherwise did only in sleep. The person becomes aware of the moon-influences as if they were external. He conjures the night into the day. And, instead of the entire heaven equally glittering with stars for the ordinary observation by night, the star Mercury rises spiritually. If, then, one has in the manner I have described in *Knowledge of the Higher Worlds and Its Attainment*,—if one has reached the point of shaping imaginations, of attaining to real imaginations, the world of imaginations then meets one as a reality just here in this moon-world during the day.

But, when we enter into the Mercury-influences, these imaginations then pass over to their beings. One does not now set forth mere visions, behind which there is nothing real, but one now sets forth visions as imaginations. These, however, pass over to their corresponding beings. If, therefore, you have not yet progressed far enough on your way of initiation, you may have the vision of an *archangelos*, of an archangel, but it remains a vision. Only when you have penetrated further does this vision really pass over to the archangel, and you then see the vision of the archangel, who remains within it. Hitherto in mere moon-light he did not need to remain within it. Now he is concealed within it.

Thus do you become aware of the Mercury-influences in that your visionary world flows over into a true perceptual world of the spiritual. All this—we must mention again and again—can be reached in the right manner only in a state of complete clarity of mind.

When the person practices his meditations still further, still further empowers his inner being, renders it more and more active, he then attains to the Venus-influence in addition to the Mercury-influence. And behold! when the Venus-influence appears, when Venus rises in this night conjured into the day, then the visions lose themselves in the presence of the beings who have there arisen, who appear in the forms of imagination, of real visions,—the visions then lose themselves in these.

One then stands with empty consciousness in the presence of the spiritual world. One knows that the spiritual beings are there. One has arrived at the sphere of Venus. The spiritual beings are there. One waits until the sun-sphere meets one. All of this is a preparation for experiencing now a second time the sun. We do all of this, indeed, during the waking life of day when we are under the sun-influences from without. We stand thus during the whole day in the sun-influences from without. We traverse this way that I have described, through Moon, Mercury, Venus. The visions then lose themselves. We penetrate further. The whole way was a way from Earth to Moon, to Mercury, to Venus, to Sun. We enter the inner being of the sun. We see the sun the second time spiritually. It does not remain, it is vague, but we know that we are perceiving it spiritually. We look into the inner being of the sun.

If I may use a very crude comparison, it is as if one should say to oneself: "I see something there in the distance; I draw near to it, supposing it at first to be something artificially made; I draw near to it, take hold of it, and it seizes my hand in its teeth. Now I know that it is not artificially made, that it is a real dog." I become aware that this was "an inner."

This crude comparison may call your attention to the fact that this is something. One passes from the earth through the moon-influences, the Mercury-influences, Venus-influences, and reaches a point where the sun is perceived in such a way that one observes that it is a living spiritual Being. And beings also live within it.

This is the way, first of all, that can be developed; and it shows conclusively with every step one takes upon it how the initiate must, as he advances, preserve his complete clarity of mind; that he will then journey upon the right path; and how a person who is not aware that, whenever he passes out of himself in any manner whatever, he enters into the cosmos, and that the cosmos becomes spiritual before his spiritual vision,—how this person is going upon a false road. You see, we must know inwardly the distinction between true and false paths in the spiritual vision.

Laying Hold of the Human Organization in Imagination

Now, I pointed out to you yesterday how, because of a certain necessity of the times, psychic-occult societies of the most various kinds employing methods which are an imitative caricature of those of the natural sciences, seek to investigate the spiritual world in connection with external phenomena.

Do not misunderstand me. I do not wish to appear as a critic of these methods, for I know only too well how deep may be the longing to enter into the nature of the spiritual world by observing external facts in the scientific ways. I wish only to show how these ways must lead to error and how, on the contrary, we must hold to the true ways. It is entirely intelligible today, since we live in a natural-scientific epoch and must continue so to live, that men should come forward who wish to investigate the spiritual world just as we investigate in natural science,—men who consider purely spiritual ways uncertain. They therefore come to the point where they say: "On the one side there lies the sphere of the normal world; there men move about who are carrying out their purposes imposed upon them by external social life; there men move about who think and work in accordance with this external social life. Since we are accustomed to this, there is nothing more in it of a special character. In this field natural science pursues its researches, concerning itself with external phenomena, with the phenomena of warmth, light, electricity, magnetism. But there appear in life also abnormal facts. Men comport themselves as automatic writers, as persons who perform this or that thing to which they have been induced during a hypnosis, by suggestion, etc. One has the feeling that an unknown world is thus speaking within the ordinary world. These external signs that are then received, these abnormal facts, one desires to interpret."

One wishes to explain how it comes about that, when some one in New York thinks and experiences something physically, a person living in Europe in soul-communion with this one receives the news from him inwardly, knows it as we ordinarily receive news in an external fashion only by wireless telegraphy. Such phenomena, which might be related by hundreds and thousands, are investigated in a statistical, external-scientific manner.

This path cannot lead to a goal, for the reason that one does not here take a spiritual direction, such as one ought to travel in but which must lie within the spiritual world itself. All these phenomena, however wonderful they may be, then lie as an aggregation in the external world, one on top of the other, one by the side of the other. We do not by any means attain to knowledge, to understanding, but can only register these things as something wonderful that has been seen, to think out hypotheses in regard to the spiritual world, which have no significance, however, because these phenomena simply do not really tell us what they are in this external world into which they have been set from a spiritual world. They do not really express what they are. No matter how much

we have to do with mediums, with external natural-scientific facts,—although the spiritual world reveals itself in these, yet it does not express itself in its real nature.

Then occurs, you see, that investigation of which I said to you yesterday that the effort is being made by Dr. Wegman together with me to set forth this also exactly. This investigation proceeds just as little as the other investigation I have explained to you that seeks to illuminate the inner dream life,—this proceeds just as little in such a way as to avoid the spiritual world (as this inner dream-world can never avoid entrance into the spiritual world) but it proceeds in such a way that it takes the phenomena afforded for such investigation in direct relation with the goals that are opened in the spiritual world for such research.

But these phenomena do not consist in the wide-spread wonderful facts that we meet in the external world in the manner described. These phenomena lie in the realms visible to the person thoroughly trained in medicine, anatomy, and physiology, when from his conception of the external form of a human organ, the lungs or the liver or any other human organ, he ascends to an imaginative conception of this organ which enables him gradually to place the human organization in imaginations before his soul.

You see, this is possible, then, if one is able to study those organs that in a normal condition do not act like external natural phenomena, but in a normal state act like the abnormal phenomena,—that is, when one can take as a point of departure scientific anatomical knowledge within the man, which then ascends to a spiritual perception of the human organization. In the method that I have already described, one proceeds from the whole man. It is from individual human organs, grasped and directly conceived through a spiritual anatomy, that one proceeds by that path which can lead to the right end in contrast with the erroneous method which lays hold upon external phenomena in a manner caricaturing statistics and natural science. You can understand, therefore, that it was necessary first to find a person who had a place in this manner quite regularly in the field of medicine, in order to be able to explain these things.

Now, to continue further, the important matter is that at the moment when a person views a human organ in this manner spiritually, when there is a person who views anatomy in this fashion, this goal shall not then live in his thoughts as an indeterminate goal. In this case it is not an inner man who arises, as I have previously described, but there arises an external man, a cosmic man, who still appears nebulous, to

be sure, but as a cosmic man, as a great gigantic man,—the human being viewed, not as an earthly totality, but viewed by beholding his organs, inwardly and spiritually comprehending them. Since these organs are now manifest in the spirit, it is no longer merely the earthly man who stands there, but the man who encompasses the cosmos. Just as we have previously conjured the night-world, the moon-world, into the day-world, so now we conjure the impulses of the spheres of Saturn into the human being, into what is no longer the whole man, the man within his contours, but the man consisting of his individual organs.

Just as the moon-sphere was previously conjured into the ordinary daylight consciousness, so now the sphere of Saturn is conjured into the scientific consciousness, and we become aware that the forces of Saturn work in every organ in a special way,—that the forces of Saturn work, for example, in the liver most intensely, in the lungs comparatively little, in the head least of all.

We then become aware of the goal that we learn to express as follows: "You have to seek everywhere for Saturn." And just as we have pressed forward previously by means of meditation, so we press forward now by giving ourselves vitally to this search for Saturn, for the spirit blended inwardly in every organ; thus one now penetrates into the Jupiter-sphere and learns to know that every organ is really the earthly copy of a divine spiritual being.

The human being bears inwardly in his organs the copies of divine spiritual beings. The entire cosmos, which first became a great man in the Saturn-sphere, the entire human being becomes clear to us as a gigantic cosmic being, but in the sense that he appears as the summation, the inward organic co-working of generations of gods.

Once more, it is necessary that this path should be trod in complete clarity of mind. It must be so traversed that on this path those forces shall work which may maintain all this. You must reflect that all of this consists in influences which at first live as in a *status nascendi*, which are there but even while they are there immediately disappear again. It is easy, indeed, for this reason, to grasp them; but it is impossible to describe them, to hold them fast, to mold them in any manner whatever in the forms of thought or of pictures, if we succumb to the peril that exists here: namely, that, while all that I have described to you comes forth and all likewise immediately disappears from consciousness, we should not succeed at all in viewing it.

You see, the modern men given to psychical research do not at all think of calling really upon the spiritual. They want to carry out all

these things in laboratory fashion, in an easy-going way, by introducing A, B, C, as human beings into the laboratory and evoking these things from them. Spiritual realities do not permit themselves to be brought in this manner into the world that is attainable by human knowledge, least of all those realities that must be grasped in this manner and must be described gradually in a really scientific fashion.

What I said yesterday in regard to that book could represent only the first, most elementary beginning, and it will be long after we are no longer alive that this will become a developed science. But just as truly as these things are present today in the spiritual world, just as truly as they are mere commonplaces, for example, among the beings that are no longer on earth but live in the sun, just so truly can they be brought down into the earthly consciousness in the manner described. Only, it must not be supposed that it is possible to conduct researches like those in laboratories, and it must likewise not be supposed that we can by means of abstract anatomy and the like, as these things are found in text-books, make further progress in this sphere. The important thing here is that all this shall pass through the living man. Why?

Because these things can be firmly held only when we lay hold of them with those forces which come into existence through the united endeavors of men, when they are seized, so to speak, by means of those forces that men bear within them out of their previous earth-lives, and when these forces more than aught else are employed for holding, for holding firmly, these things. For, when this happens, then there enters into that world of the Saturn and the Jupiter sphere what is known as the Mars sphere. From that time on things begin to speak. From that time on things begin to reveal themselves through inspiration. Then we come again to the sun with the inspired consciousness.

This is the other way which proves to be in our day that which is demanded by natural science, which those initiates of whom I spoke yesterday prefer to avoid. It is unpleasant to them when they enter upon this way, which must, however, be travelled. For the way through the moon-sphere—this will be clear to you also by reason of the explanations given today—has indeed been travelled in wonderful fashion by the ancient initiates, and we have indeed wonderful things, especially in the *Secret Doctrine* of Blavatsky in regard to this moon way. Only, it is necessary to be able to distinguish the right from the wrong; but, when we have done this, there are impressive truths in this *Secret Doctrine*. But it is the way which passes through the moon's astral light in which Helene Petrovna Blavatsky could live in wonderful fashion, and in which

the messenger Mercury became a wonderful guide to her for her interpretations. We can see this when we follow her explanations, how she always conducts the imaginations to the right places. It is, indeed, wonderful in the case of Blavatsky,—whenever she develops an idea, the imagination is there. The messenger Mercury guides her. He guides her where there is a buried library. The idea arises in her. The messenger Mercury guides her to a book carefully preserved by the Vatican. Blavatsky reads in this. And much is to be found in Blavatsky which she would not have been able otherwise to find, because the Vatican carefully preserved it, because it has been carefully preserved for hundreds of years.

This is really the way that has been very much travelled, in regard to which it is necessary to distinguish carefully among all those things those that have been made in a state of firm inner self-control, as I have pointed out. And the other way follows that track which I have described, which reckons with the ways of modern natural-science, and which Helene Petrovna Blavatsky hated like the night. That is, she hated the night. But the ordinary man fears ghosts. This is the way that must be travelled in the manner I have made known, which must become conscious that in the karmic evolution of forces in the human being it finds the supports, the strength, not so much for the purpose of attaining to memories, but in order to hold them firmly so that they may be described.

XI

WHAT IS THE STATUS OF UNDERSTANDING AS RELATED TO SPIRITUAL RESEARCH?

Two Possibilities of Research

A vast deal more might naturally be said in direct continuation of what we have touched upon in these lectures; but today we shall endeavor to place before your minds a sort of summary, rounding off the lectures.

From the entire tenor of these lectures one question must appear foremost of all before the eyes of our souls. This is the question: "What is really the state of understanding for anthroposophy,—for spiritual research, as this ought to be introduced into the world by anthroposophy? What is the state of insight into what is given through such anthroposophy, in view of the fact that it is not yet possible for every person in our day to participate directly in those exercises, in those disciplines which bring persons quickly to the point where they themselves may perceive in the corresponding worlds that which they hear by means of anthroposophy, and may thus test it in an absolutely adequate manner.

This is, indeed, a question that lies close to the hearts of most of those who feel a certain impulse toward anthroposophy, a certain longing for it. But this question is really invariably viewed in a false light, and it may be viewed at first in an entirely false light even because of the truth one utters as I have done in these lectures.

It may be said: "How, if you please, can all these descriptions out of the spiritual world help me if I myself cannot see into the spiritual world?" For this reason I should like to weave the question at issue into the summary explanations to be given today.

The case is by no means such that one can say it is impossible to develop an insight, an understanding, for the things that are given by means of anthroposophy until the person himself is able to investigate in the spiritual world. It is necessary to distinguish—especially at the present time it is necessary to distinguish—between research, that is, the discovery of such facts as belong to the various worlds, and an understanding of what is given as a result of these investigations. This distinction will become perfectly clear to you if you reflect that the human

being as he stands before us today really belongs to various worlds, and that such experiences as he has come to him always out of the various worlds. Man as he is today acquires in ordinary life the consciousness of the every-day existence and the ordinary science which we have taken as our point of departure. This consciousness gives him during the waking life of day a certain survey over a piece of the world, over everything in the world which is manifest to us through the senses and which can be interpreted, can be conceived, by means of the intellect that man has come to possess in the course of time through his evolution.

Into a world that lies next to this in a sense, but which is concealed behind the sense-world, man reaches in an entirely vague fashion with his understanding, as I have explained, in dreams. And into that world in which man lives between his death and a new birth, he is able to extend his reach with his soul-life on earth only during dreamless sleep—during sleep while his soul is enveloped in utter darkness, and he is living a life of which ordinarily he has no recollections whatever.

This consciousness with its three-fold state,—the waking state, the dream-state, the state of deep sleep,—this consciousness is known to the human being. But he does not live only in the worlds that are accessible to him by this means. Man is simply a being who lives in a whole series of worlds. His physical body lives in a different world from that of his etheric body; this again in a world different from that of the astral body; and all this together in a world different from that of the ego.

And this consciousness,—luminous waking consciousness, dream-consciousness, sleep-consciousness—one might say non-consciousness, but we should say only obscure consciousness,—these are really possessed by the ego, the ego as it is today. And this ego as it is today possesses, when it looks inward, also three states. When it looks outward, it possesses three states: the waking life of day, dream-consciousness, sleep-consciousness.

When it looks inward, it then possesses the bright thought-consciousness, consciousness in thinking; it possesses the feeling-consciousness, the life in feeling, much more clouded than we ordinarily think, much more similar to dream-life; and it possesses the dull, twilight consciousness of the will, very much like the consciousness of sleep. Our willing as it comes into existence is wholly and entirely unknown to the ordinary consciousness, really just as unknown as sleep. When a man wills, he possesses thought; this is clear and bright. He then develops feeling somewhat darkly concerning this thought. Then the thought permeated with feeling passes downward into the limbs. What occurs

there is not experienced by a man with his ordinary consciousness. By that research of which I spoke to you yesterday and the day before, willing is perceived thus:—While the thought wills something in the head, and the thought then passes downward through the feeling into the whole body and the man then wills by means of his whole body,—during this time there is developed in the man something like a finer, more subtle, more intimate process of combustion.

If a person attains to initiate-consciousness, he can experience this willing influenced by warmth. For customary consciousness, however, this remains entirely below the threshold. This is only an illustration of how that which can be raised above into consciousness remains, nevertheless, for the customary consciousness below the threshold.

Some time, for example, the following will be perceived if those things really come to be understood which will be introduced into the world by means of the book to which I referred yesterday. It will be seen that, when a person wills something and this is viewed by the initiate consciousness, it is as if one were viewing the external process of the burning of a candle, or of any sort of light that generates heat. Just as we there have a clear picture by means of external vision, so it is possible to perceive the thought striking down into the will in such a way that we say: “The thought: the thought develops a feeling, and out of the feeling there descends below (movement in the case of the human being goes from above below) the generation of warmth, flame; and this flame wills. That is to say, it discloses itself gradually.

We can actually place this customary consciousness schematically before ourselves as follows:

<i>Within</i>	<i>Without</i>
Clear thinking	Waking consciousness of day
Life of feeling	Dream-consciousness
Will-consciousness	Sleep-consciousness

Without, the waking-consciousness of day; within, clear thinking. Without, dream-consciousness; within, life of feeling, unclear but warm life of feeling. Without, sleep-consciousness; within, will-consciousness.

But now, although, in order to investigate the spiritual world—that is, in order to seek out the facts that can be revealed from the spiritual world—a person is under the necessity of bearing his consciousness wherever the world is into which he wishes to penetrate with knowledge, yet, if the results of his research are honestly reported to other persons, then what is thus imparted by way of ideas through words passes over into the consciousness of these other persons.

And now you may, perhaps, understand that the matter has two aspects. The first thing that occurs is that some one investigates in the world, for example, of the human organs, as I explained yesterday. He investigates there the facts with which he is concerned, by means of those powers that enter into a man in the course of his life. The corresponding facts are then discovered. These facts lie there before his soul for its knowledge. He possesses them. People are then in the presence of these facts in the external world. These facts are then reported through those persons; they are laid before the world. When men lay them before the world, they can then be grasped by the ordinary consciousness if only we bring to bear upon them the necessary open-mindedness.

For this reason it has always been the practice in human evolution that a few men have occupied themselves with the investigation of the facts that have to do with the spiritual world, and that these men, after having investigated them, have imparted them to others.

In our day the only thing opposed to this receiving of such forms of knowledge is the fact that men have generally grown up in a social environment and an educational development which brings them to such fixed feeling-habits that they cannot believe in anything except the external world of facts, the world of the senses and what the understanding can impart out of the world of the senses. This habit works so strongly that it almost always inclines a person to say: "There is the university; persons are graduated from the university; now they teach in the university, they also investigate certain facts. Or, if others investigate certain facts of the sense world, these persons then endorse this, they verify it." People believe in it. People do not investigate for themselves; they believe in it. And, indeed, it is precisely in relation to contemporary science that men are endlessly credulous. They believe things that to a person possessed of insight are not only problematical but certainly quite untrue. This is merely the outcome of an education that is one century old.

This education, I may say, men did not have in previous centuries. Since something still came to all men at that time from seeing into the spiritual world, from entering vitally in feeling and in will into the spiritual world, they were more inclined to believe also those who investigated spiritual facts. Men are simply not accustomed to this in our day, and they have grown accustomed to a way of looking at things which has quite naturalized itself, more theoretically on the continent and more practically in England and America.

On the continent there are elaborate theories and in England and America a feeling as to this that people cannot by any means easily overcome within themselves. That is, men have accustomed themselves to what has come about in the course of centuries:—to accept natural science as this is related to the external senses—for example, astronomy, botany, zoology, medicine—according as these things are prepared for them in recognized schools and at recognized places. Men have grown accustomed to this in the course of centuries, and today they are terribly fixed in this attitude. If a chemist investigates something in his laboratory and people have not the least inkling as to how he does this, but it becomes known, they say: "This is true, this is knowledge." They say: "This is no belief: this is knowledge." It really is pure belief. But people say: "This is knowledge."

Now, by all the ways that men employ for the investigation of the sense-world, in order to discover in a rational way the laws of the sense-world,—by all these ways nothing is discovered in regard to the spiritual world. But there are really only a very few persons who can do entirely without the spiritual world; even these few talk themselves into this, are not really honest in it. Beyond all other things, men feel a need to know something also about the spiritual world. They do not any longer listen today to those who can tell them something about the spiritual world in a contemporary fashion, but they listen to what has been handed down historically, to what exists in books, to what exists in the holy writings of the East, in the Bible. They listen to this because they cannot do otherwise than possess in some way or other a relationship to the spiritual world. In spite of the fact that everything existing in the Bible or in the holy writings of the East was discovered through research by individual initiates, they say: "This, indeed, is another form of perception. This is not like the knowledge of the external sense-world. This is not like the knowledge of science, but rests upon a belief. Here men must believe." People then make the rigid distinction: "Science is one thing, faith is another." They relate science to the sense-world and faith to the spiritual world.

In regard to this there are on the continent, especially among the theologians of the Evangelical churches—not among the theologians of the Catholic church, who have preserved only the traditions of earlier times and who do not discriminate in the same manner as Evangelical theologians or as the external scientists,—there now exist on the continent complete theories to the effect that knowledge reaches to a certain point and then begins faith. This, they think, must be so.

Here in England there are fewer theories, because theories are not liked so well. Here, however, one finds this conduct of life wherein one pays heed rigidly on the one side to science, and takes seriously whatever is derived from science, and on the other side lives rightly, piously—I will not say pietistically—in faith, and keeps these two things strictly apart from one another.

This is the habit not only of laymen; it is the habit also of scholars and has been for a long time. Newton established on the one hand the theory of gravitation—that is, a spatial world-conception which by its very nature excludes any conception of the spiritual. If the world were such as Newton considered it, it could not contain any spirit. Men simply have not the courage to admit this. A divine and spiritual ruling and weaving can no more be conceived in the Newtonian world than a human being could ever come out of a spinning wheel, or a human being could be conceived within a spinning wheel. Men simply lack the inner fortitude, the inner courage, to admit this.

But not only are those persons who receive something in this way habituated to yield themselves on the one hand to a spatial world-conception and a temporal world-conception which excludes the spiritual, but even those who are themselves investigators do this. Newton himself is a fine example. He established on the one hand a world-conception that excludes everything spiritual and on the other hand, isolating his soul completely from this, he interpreted *The Apocalypse*.

The bridges have been destroyed between what is understanding, or knowledge, of the external sense-world and what is understanding, or knowledge, of the spiritual world. Then, where theories are loved, the effort is made to prove this distinction rigidly; where theories are not loved, the effort is made to assimilate it rightly in the habits of feeling and thinking, so that men by no means escape from it.

On the other hand, human reason, the understanding, the force of ideas, capacity for ideas, has advanced so far in our day—if only we bethink ourselves of this, if we only take it in hand—that reason can completely grasp what comes out of initiation-science, though it cannot investigate this.

What, then, is needful? It is needful to develop this view:—What is to be investigated in the spiritual world must first be investigated by such persons as are able to bring to their assistance in the present life forces out of previous incarnations which fit them to develop what is necessary for research. What has thus been investigated will then further be taken up by a number of persons, by more and more

persons, will be understood in ideas, as it can be understood. If what has been spiritually investigated is taken up through a sound understanding, the basis is thereby created for the other persons to pass from understanding to really seeing into the spiritual world. For, as I have said so many times, the most wholesome way for entering really into the spiritual world is by occupying oneself at first with the reading or the taking in of what has been communicated from the spiritual world.

When a person takes these thoughts in, they are inwardly vitalized, and he thereby enters, not only into understanding, but also into perception, so far as his karma admits. And just at this point one must find one's way into a conception of karma. The present-day man does not think about karma. He says that, just as a person investigates sulphur in a laboratory, so also must he investigate by laboratory methods how a person produces so-called abnormal phenomena. He thinks that experiments must be made with persons who bring forth out of themselves abnormal knowledge, just as we experiment with sulphur.

But, you see, sulphur has no karma. Only that sulphur which is mentioned in connection with men has a karma. Ordinary mineral sulphur has no karma. Only men have a karma. And it can never be assumed that a man has it in his karma to permit himself to be experimented with in a laboratory, as we must assume if the investigations are to be fruitful.

Therefore, spiritual science had first to exist. It was necessary first to investigate the conditions under which it comes about through karma that something may be learned through a man in regard to the spiritual world. I have stated this clearly in the closing part of the later editions of my *Theosophy*. But the contemporary world is not fitted—because of habit; not because of incapacity, but because of habit—to take in these things. Yet this is infinitely important.

It is most of all important to understand clearly that it is not necessary for you to have entered directly upon the ways of research in the spiritual world, but if you only apply here on the physical plane a method not unsound—such as would be experimentation with karma not absolutely required by karma or with mediums whose practices you do not understand—if you simply surrender yourself to that consciousness which is at first the right consciousness for this world and which I have described as the every-day consciousness, if you rightly surrender yourself to this every-day consciousness, you then arrive at a complete understanding of what is said out of initiation-science. If any one believes that it is not possible to possess such an understanding until one

has personally entered into these things, he is giving himself up to an absolute error.

This, again, is one of the false ways to which men betake themselves today, that of saying: "What is the spiritual world to me as long as I myself cannot see into it?"

Here lies one of the greatest, one of the most dangerous, one of the most manifest errors. This error must be vividly realized by such a movement as that which is embodied in the Anthroposophical Society.

Birth, Death, and Evil

That man, with his existence here in the physical world, belongs to various worlds,—this can be taken in by an unprejudiced consciousness through observing simply that those facts which a man experiences, just as these are set forth before collective human experience, have such an appearance that, wherever the weightiest matters in life are concerned, they meet with the incapacity of ordinary consciousness to understand them:—they meet this by reason of the fact that they seem to be completely separated from one another, whereas in certain instances they belong intimately to one another.

I should like, therefore, in this summary consideration, to refer first to the entrance of man into this physical world and his departure from it,—I should like to refer to birth and death.

Birth and death, these two most decisive events in the human earthly life, seem to ordinary consciousness separated one from the other. Everything that precedes birth, that is connected with it, with the fact that man is entering into earthly existence, is placed at the beginning of the earthly life. They appear to be separated from one another. For one who investigates in the realm of the spiritual life, they draw ever closer and closer together. For, when one considers that way which I have described as the entrance of a man into the moon-mysteries, when one conjures the night into the day as I described this yesterday, one perceives how in all the occurrences of the process of being born the physical and the ether bodies become more and more germinating and sprouting; how they proceed from the tiny ovum, how they develop gradually into the human form, how even during the earthly life, one might say, they continue to show an ascending life, and only in the middle of the earthly life, about the thirty-fifth year, begin gradually to fail, to manifest a descending life. Indeed, this is perceived even externally. But one who betakes himself to that moon-way of which I spoke yesterday now sees also how, at the same time when a sprouting and germinating life of the ovum begins for the physical and etheric and forms itself still further,

another life which we embrace in the realm of anthroposophy under the terms *astral body* and *ego* really dies, succumbs to death.

If a person enters thus into the mystic life which I described yesterday concretely, he does not merely perceive a process wherein the physical and the etheric are being born, but he sees a dying of the astral and of the ego. We see death weaving itself into life, the dying wedding itself to the germinating.

Furthermore, if we observe the human being with this initiate consciousness, we see at the time when the body fails, from the thirty-fifth year on, the beginning of a vitalizing in the astral and the ego. These are only disturbed by what is dying away round about them in the physical and the ether nature. Yet a real vitalizing occurs. We thus learn through this way of spiritual research to know death already in life, life in death. In this way we prepare ourselves to follow what we see dying during the process of being born further into the pre-earthly existence, where it manifests itself in its full significance, in its greatness.

And since during the dying off of the earthly life we perceive the astral and the ego-nature gradually becoming fresher, only held in captivity through the etheric and the physical, we are thus prepared again to follow what passes through the portal of death out of the human physical and etheric, to follow this into the spiritual world. Death and birth draw together, whereas in the customary consciousness they lie before us as separate facts.

But all that is thus brought by means of investigation out of the spiritual world can be completely grasped by the ordinary consciousness in the way that I have explained in the first part of today's lecture. It is only necessary that one should free oneself from what the customary consciousness demands for the present day.

I once knew a man, you see, who said: "A stone falls; if I raise a chair and release it, it falls; everything falls to the earth. People assert that the earth does not rest upon anything at all. But it would necessarily fall," said he. And he did not consider that everything on the earth must fall because the earth is there; but that the earth itself moves freely in world-space as the stars in their totality mutually support and sustain one another.

Those persons who maintain today that everything must be proven through the external senses after the model of contemporary science resemble the man who says: "If the earth does not rest upon a great block, it must fall." Anthroposophical truths are of such a character that

they mutually support one another like the stars. Men must come to this. And, when one has arrived at this point through ordinary consciousness, one then begins really to grasp anthroposophy by way of ideas, even such things as the drawing together of birth and death.

Or let us proceed further. Let us observe clearly how a person who has previously prepared himself well by means of what contemporary science can explain, but who places himself amidst this with a more living receptivity, learns to know now, not the entire human being, but the organs in the way I explained yesterday.

Indeed, you see, this knowledge of the organs, this knowledge of the organs gained upon the way of initiation, does not place birth and death before the soul, but something entirely different. Before this knowledge of the organs, birth and death have entirely lost their customary meaning, for only the entire man can really die; a single organ cannot die. The lungs, for example, do not die. Even ordinary science has an inkling of this now: that, when the entire man is dead, the individual organs may be vitalized in a certain manner for themselves. The individual organs do not die, no matter whether the man is buried or cremated; the individual organs seek, each according to its nature, a way outward into the cosmos, even though the man lies in the earth and, if he has been buried, the earth covers him completely. The organs seek their way through water, air, and warmth into the cosmos. The organs are really released, but do not die; only the man as a whole dies.

To speak of death in connection with a human being has a meaning only as regards the man as a whole. In the case of the animal, we must say of the organs that they die. In the case of the human being the contrast to the animal lies in the fact that the organs are released. They simply release themselves quickly, just as, when you cook a green apple, it passes in a certain sense more quickly through the same process as the ripe apple. Burial is the gradual process; cremation is the quick process.

The organs can also be followed in their characteristics as they pass outward into infinity. But out there in the cosmos they do not withdraw to infinity, but what I described yesterday comes back to one,—the great human being, the cosmic man.

When, therefore, we observe the organs with the initiate consciousness, we see what really happens to the organs in death, this passing out according to their kinship into the regions of the cosmos. The heart goes to a different place from the lungs; the liver goes to a different place from the lungs and the heart. They are distributed throughout the

cosmos. We can perceive this if we have developed on the way of initiation the consciousness of the organs, the consciousness in regard to the organs. This man then appears before us. Man then appears as he is really incorporated into the cosmos. And, in our vision of this man as he is really incorporated into the cosmos, that may be represented which lies at the basis, for example, of successive incarnations.

We need this perception which comes, not from the vision of the man as a whole, but only from the vision of the organs, in order to know again the return of previous earth lives to perception in this earth life.

It is for this reason, you see, that persons who devote themselves to the spiritual world by the moon-way, such as mystics, theosophists, etc., have certainly perceived all possible sorts of things—human souls as they have lived previously, gods, spirits—but they could not really know, could not grasp, what these were; could not speak in a definite manner about them: "This is Alanus ab Insulis; this is Dante; this is Brunetto Latini." The beings were there. They were at times quite grotesquely situated. Previous incarnations were there. But it was not possible to determine whether they were one's own or those of strangers or what others they were.

The result was that the spiritual world enters into this night-world conjured into the day, but it is then released under the influence of the impulse of Venus, and is now present as a spiritual world in its totality, does not possess the definiteness it should possess.

You see, the possibility thus begins in the present world of seeing how the human being is placed in his totality in the world, how he exists as a cosmic being.

On the other hand, there is connected with this, I may say, an extraordinarily tragic knowledge. For, if the human being were only man in his totality, as he appears in his skin here on earth, what a good, what a gentle, what a noble being he would be! Just as little as it is possible to investigate death by means of ordinary consciousness—we can grasp death in the sense indicated, but we cannot investigate it—just so little is it possible also to investigate by means of ordinary consciousness why men with their candid countenances (truly they all have such candid countenances!)—why with these candid countenances they may also become evil. That is, a person does not become evil as a whole human being. The skin is something extraordinarily honest. A person becomes evil by means of the individual organs. It is in the organs that the possibility of evil lies.

INITIATE CONSCIOUSNESS

One learns, therefore, in connection with this kinship of the organs to individual cosmic regions to understand from which cosmic region the condition of being obsessed with evil comes; for such is its fundamental character, even in the case of the least evil.

Thus in connection with the human being there first appears from our knowledge of the whole man birth and death. Secondly there appears from our knowledge of the organization of man kinship with the cosmos in states of health and disease; and also evil.

1. Knowledge of the whole man: birth and death.
2. Knowledge of the organization: kinship
with the cosmos: evil.

And thus that Figure also which passed through the Mystery of Golgatha can appear before the human soul only when we have first the capacity by way of human organology to perceive the cosmic man. For it was as a cosmic man that Christ came from the sun. He had never previously been an earthly man. He came here as a cosmic man. How is it possible to know a cosmic man if we have not previously prepared ourselves to conceive the cosmic man at all? It is from this very grasp of the cosmic man that a Christology may be derived.

You see, thus, how the right ways lead into the spiritual world, lead to a knowledge of birth and death, lead to a knowledge of the kinship of human organs with the cosmos, lead to a knowledge of evil, lead to a knowledge of the cosmic man, Christ.

All this, if it is set forth in such a way that it is mutually supported, can be understood. And this understanding is then the best way through which we ourselves may enter into it, understanding and meditation concerning that wherein we are in understanding. The other rules for meditation are then still further supports. But such is the right way into the spiritual world for every human being of the present time.

On the other hand, all testing of other ways that do not pass through ordinary consciousness and sustain the ordinary consciousness, all testing with consciousness excluded, as in the case of mediumism, somnambulism, hypnosis, etc.,—all investigations after the manner of a caricature of contemporary science into such a world of processes as we cannot reach by means of the higher consciousness,—all this constitutes false ways, for these do not lead into the real spiritual world.

The Revelation of the Heavenly within the Earthly by Means of Art

When a person becomes aware through his feeling—and he can do this—of what is obtained through research (as I have indicated that by

means of organic knowledge the cosmic human being comes back to us and the Christ can in a certain sense be understood in this return), when a person feels this which is accessible to occult research and vision,—when this comes about in the feeling-nature of a man, then the heavenly is in a certain sense revealed within the earthly through this feeling in the consciousness that I have indicated to you. And this happens by means of art.

In art a half-conscious element of the soul holds firmly to that which comes to a man out of the spiritual world by the retrospective way, by that retrospective way which I have described.

It is for this reason that in all ages those persons who were predestined thereto by their karma have laid hold upon the spiritual through the earthly-material in art.

Our naturalistic art has departed from this. But every climax in the evolution of art in human history represents a spiritual within the sensible, or we might also say, lifts the sensible into the sphere of the spiritual.

The reason why we prize the painter Raphael so highly is because he was in a position, as no one else has been in the same degree, to set forth in the sensible something which lifts itself up to the spiritual.

Now, there has been in general in the course of human evolution such a time as was primarily inclined to the plastic, the formative art. We must discover again in our day a new life in the formative arts; but the direct elementary impulse in the formative arts flowed into past times.

For a long time, for hundreds of years, that other impulse has been developing, the impulse toward the musical. It is for this reason that even the formative arts take on more or less of a musical form. From an artistic point of view the musical constitutes the future of humanity, and everything musical may come into existence, including also what is otherwise in the arts of speech.

The Goetheanum Building, in Dornach, was embraced within the musical. It is for this reason that it has generally been so little understood as architecture and sculpture and painting. Even a person who ought to understand will understand with difficulty for the reason that it is wholly in accordance with human evolution that the musical must be introduced into the plastic—into sculpture, painting, carving.

But the very thing to which I have referred, which constitutes a climax in human evolution, the appearance of the form of Christ, the very living, spiritually living, form of Christ,—this is something which was in a certain sense wonderfully attained through painting, through

Renaissance painting, and that which preceded it, but which will need to be found through the musical.

You see, the urge was there. The urge was there in Richard Wagner. And this urge at last brought Richard Wagner to his *Parsifal*. But as regards this conjuring of the Christ-impulse into the physical world of the senses, this *Parsifal* is, so to speak, only suffused with a symbolic significance; where it needs to be most Christian, it is only a symbolism: the dove appears and the like. The Communion is symbolic there. That which constitutes the Christ-impulse in the cosmos and in the earthly is not actually reached there in the element of the musical.

But the musical element is capable of placing this Christ-impulse some day in tones, in shaped tones, in tones filled with soul and spirit, before the world. If music becomes inspired by anthroposophical spiritual science, it will find the way to this, for it will solve the problem purely artistically, in art by way of the feelings: how that which lives in the cosmic-telluric as the Christ-impulse may be symphonically imbued with life in tones.

To this end it is necessary only that, in a deepening of the musical experience until in inner feeling this passes into the mystical, we shall be able to deepen the sphere of the major third.

If we experience this as something musically completely enclosed within the inner being of man, and then feel the sphere of the major fifth, if we feel the sphere of the fifth as that which possesses an encompassing quality, that which possesses such a quality that, when the human being grows into the shaping of the fifth, he arrives at the very border line between the human and the cosmic, where the cosmic intones itself into the human, the human yearns outward into the cosmic—indeed, storms the cosmos in outward yearning,—it is then possible in this very musical element by means of the mystery occurring between the sphere of the major third and that of the major fifth, to experience something of what wills to pass as the inner human outward into the cosmic.

And, if we arrive at the point of causing the life in the cosmos to sound forth in the dissonances of the seventh, where the dissonances of the seventh express themselves as that which the human being can experience in inner sensations in the cosmos, when he finds himself on the way into the various spiritual regions; and, if we arrive at the point of causing the dissonances of the seventh to hover in such a way that through their hovering they take on something definite, the dissonances of the seventh then attain in their hovering to something that represents itself to musical experience as a musical firmament.

And, if we then find—as the experience of the minor has already been indicated in intimate qualities in the experience of the major—if we then find in this hovering of the dissonances of the seventh, in this self-forming of the dissonances of the seventh to a totality that is almost harmonic in its totality, that becomes almost a consonance because it hovers,—if we find in this the possibility of passing into an intensive minor out of the dissonances of the seventh, out of the almost harmonic qualities of the hovering of the dissonances of the seventh, if we find our way backward into the sphere of the minor fifth, and from there the mingling of the sphere of the minor fifth with the sphere of the minor third, we have then in this way created the experience of incarnation, and indeed of the Incarnation of Christ.

For it will be possible for us to find in this sense of being outside ourselves in the sphere of the seventh, only seemingly dissonant in the presence of cosmic sensations, a sphere that one forms into a firmament while we have the octave as if standing behind, but only approximately standing behind,—if we have laid hold of this in the feeling, and if we then turn back in the manner indicated, and find as in the germinal form of the consonances of the minor third the possibility of setting forth the Incarnation there as something musical, we may then, if we again pass back to the major in this sphere—then may the “Hallelujah!” of Christ sound forth out of this shaping, out of this musical shaping, in a purely musical way, purely out of the shaping of the tones.

A human being may then within the shaping of the tones conjure into this forming of the tones a directly supersensible, may set it forth for musical sensations.

The Christ-impulse may be found in the musical. And that resolution of the symphonic into what is no longer entirely musical, which existed with Beethoven, can be carried back again into the really cosmic dominance in the musical element.

Because of a certain narrowness and, I might say, because of a certain traditional limitation, Bruckner sought for this. But the way in which he came to a standstill within this is evident in the symphonies he left, as we have them on the one hand in their wonderful character, but on the other hand in a certain groping before oneself by means of the really musical element and a failure to arrive at a full experience of this musical element, which can be experienced only in the manner that I have indicated, when we advance in the purely musical and find within the musical that which is essential, that which possesses being, which is capable of conjuring a world into tones.

INITIATE CONSCIOUSNESS

It will most certainly be possible some day, if humanity does not fall into decadance, to bring into existence through anthroposophical inspiration what I have indicated.

And so it may some day happen—it depends entirely upon men—it may some day happen that just here in the musical the Christ-impulse in its true form shall appear also in external revelation.

I wished to place this before your souls because of the reason that you can thus see that anthroposophy will flow into life in all the different spheres, and this can happen if life also really on the other side finds the way, the right way, to anthroposophy, to anthroposophical research.

Indeed, it may happen that what exists here in the anthroposophical sphere may some time sound forth like an echo out of the musical, as if the echo were the resolution of the Christological riddle.

With these words I have wished to round out what I could only suggest to you, indeed, by means of these lectures, could only suggest what purposes are bound up with them.

I should like to add still only this word, the wish that I may have succeeded in stimulating a little within your souls that to which I have sought to call your attention by means of these presentations of anthroposophical truths: that these anthroposophical truths can, in fact, become germs in every soul which may arise into life, which may lead to an ever broader and broader life in civilization.

May this cycle of lectures also be a small contribution toward these far-reaching purposes of the anthroposophical will.



Leikentritt

Wagner knows how to animate the soul of this distant epoch - 12th century - He always speaks of the myth as the proper subject matter for music-drama; myth can reveal historic truth by reviving the atmosphere and spiritual attitude of a certain epoch. It is through this visionary power of revival that Wagner aids the student of history, of culture, of music.

2959

BP
565
S54

Steiner, Rudolf, 1861-1925.

Initiate consciousness; truth and error in spiritual research; a cycle of lectures delivered August 11-22, 1924 at Torquay, England, by Rudolf Steiner, PH. D.; with a foreword and digest of contents by Marie Steiner; translated from the German by Olin D. Wannamaker. New York city, Anthroposophic press, 1928.

xxxv, 180p. diagrs. 24cm.

1. Theosophy. I. Steiner, Marie (von Sivers) b. 1867, ed.
II. Wannamaker, Olin Dantzler, tr. III. Title.

28-13007

Library of Congress

BP565.S54

[48c1]

CCSC/sr

2959

